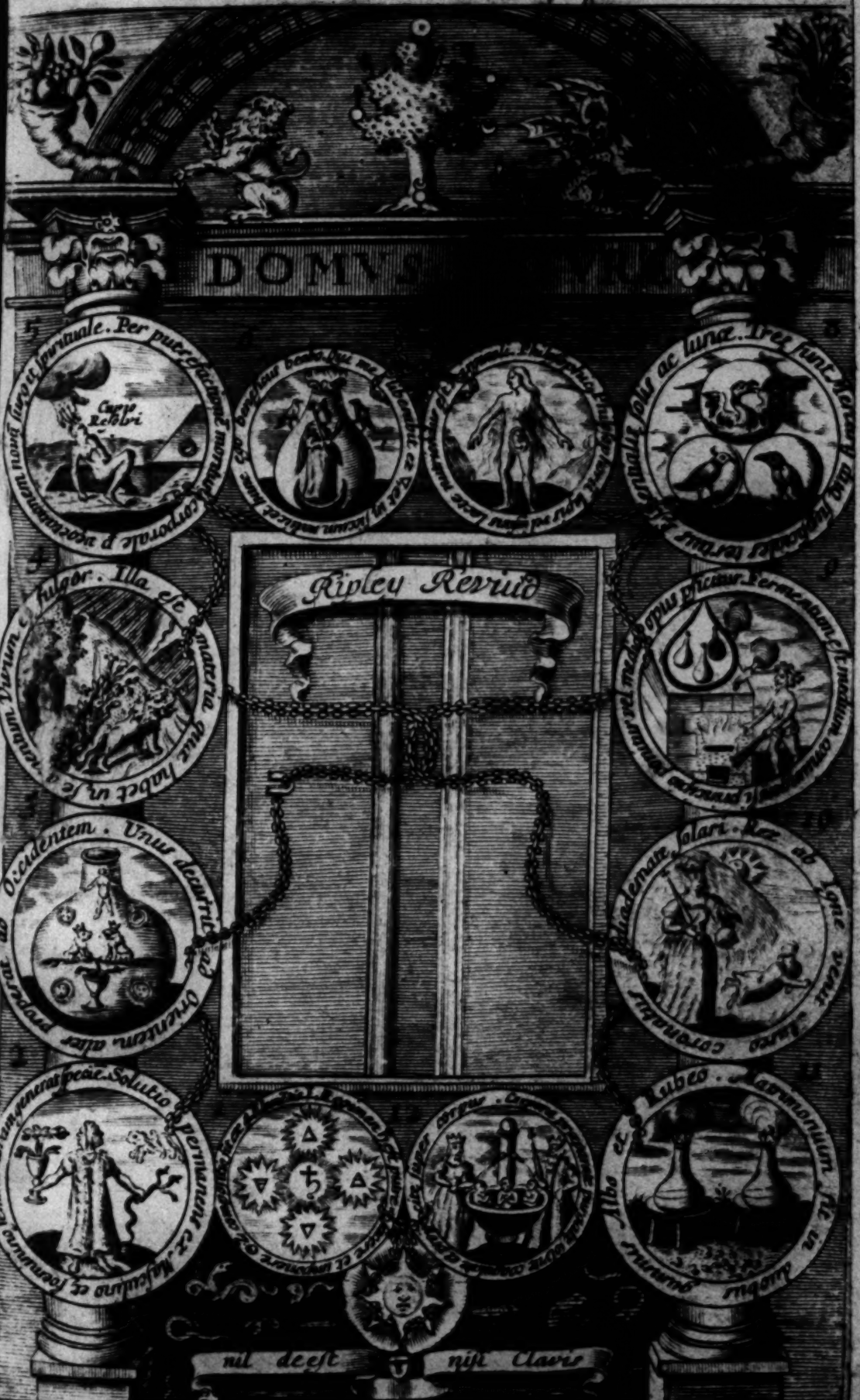
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DOMVS



Printed for William Cooper at the Pellican in little Britain

Vaughan Sculp.

Ripley Reviv'd:

OR, AN

EXPOSITION

UPON

Sir *George Ripley's*

Hermetico-Poetical

WORKS.

Containing the plaineſt and moſt excellent Diſcoveries of the moſt hidden Secrets of the Ancient Philoſophers, that were ever yet Publiſhed.

Written by

EIRENÆUS PHILALETHES

an *Engliſhman*, ſtiling himſelf

Citizen of the World.

LONDON, Printed by *Tho. Ratcliff* and *Nat. Thompſon*, for *William Cooper* at the *Pelican* in *Little-Britain*. 1678.

MVSEVM
BRITAN
NICVM

THE Author's Preface TO HIS EXPOSITIONS UPON Sir *GEORGE RIPLEY's* Compound of *Alchymy*, &c.

THis Canon of *Bridlington* flouriſhed in the days of *Edward* the Fourth, King of *England*, to whom he wrote an Epiſtle, as in the beginning of this Book appeareth: a true Artiſt he was, as every one who hath attained the knowledge in this Maſtery can teſtifie. He wrote, among other Writings, theſe *Twelve Gates* of *Alchymy*,

my, which with the *Preface*, *Recapitulation*, *Erroneous Experiments* by him warned of, his *Epistle* to the King, *Vision*, and *Wheel*, I shall unfold.

For his Experience herein he was eminent, yea his Writings indeed are, in my opinion, for the fulness of them, and eminent descriptions of things, to be preferred before any that I have read or seen, yet I have seen many.

I would detract from no candid well-deserving Author, but would ingenuously give them their due; yet *Ripley* to me seems to carry the Garland.

For mine own part, I have cause to honour *Bernard Trevisan*, who is very ingenious, as in all his Writings, so especially in that Epistle of his to *Thomas* of *Bononia*, in which

which let me seriously profess, I receiv'd the main Light in this hidden Secret. I shall not name the place, but read the Epistle, and read it again and again, for in it is most excellent truth, and Naked truth.

Next to him, or rather before him in some respects, is an Author whom I will not name; yet truly all Chymical Writers are therein to be preferred by any man, by how far he gets good by them: one commends *Raymond Lully* before all, yet I remember not that ever I got good by reading of him: some in good sooth, who are not Professors of this Secret, write more edifyingly to the informing of a *Tyro*, then those whom skill hath made crafty, especially in such places where they intend nothing

[illegible] them to discover such Se[illegible]
I learned the Secret of the Philo-
sophers *Magnes*, from one; of the
Magical *Chalybs*, from another; the
use of *Diana's* Doves, from a third;
the *Air*, or rather the *Camelion* of
the Philosophers, from another;
the gross Preparation of their *Me-*
struum, in another; the number of
Eagles, in another: but for opera-
tion on the true Matter, and signs
of the true *Mercury*, I know none
like *Ripley*, though *Flammel* be
eminent. I know what I say, as
knowing experimentally the truth,
and what is errour.

For mine own part, I have had
experience of misleading Sophisti-
cal Writers, and have made many
toylsom laborious Experiments,
though but young; and therefore
having at length, through the un-

deceived

deferred mercy of God, arrived at my Haven of Rest, I shall stretch out my hand to such as are behind.

I have wrote several Treatises, some in *English*, but especially in *Latine*; one *English* Treatise touching the Stone, very plainly written, but not perfected, unfortunately slipt out of my hand, and perhaps may come abroad into the World; if it do, I should be sorry. Two *Latine* Tractates, one intituled, *Brevis manuductio ad Rubinum Cœlestem*, another, *Fons Chymicæ Philosophiæ*, I wrote, which for especial Reasons to me known I resolve to suppress. Two other *Latine* Treatises, the one intituled, *Ars Metallorum Metamorphoseos*, the other, *Introitus apertus ad [illegible] sum Regis Palatium*, I lately wr[illegible]

wh[illegible]

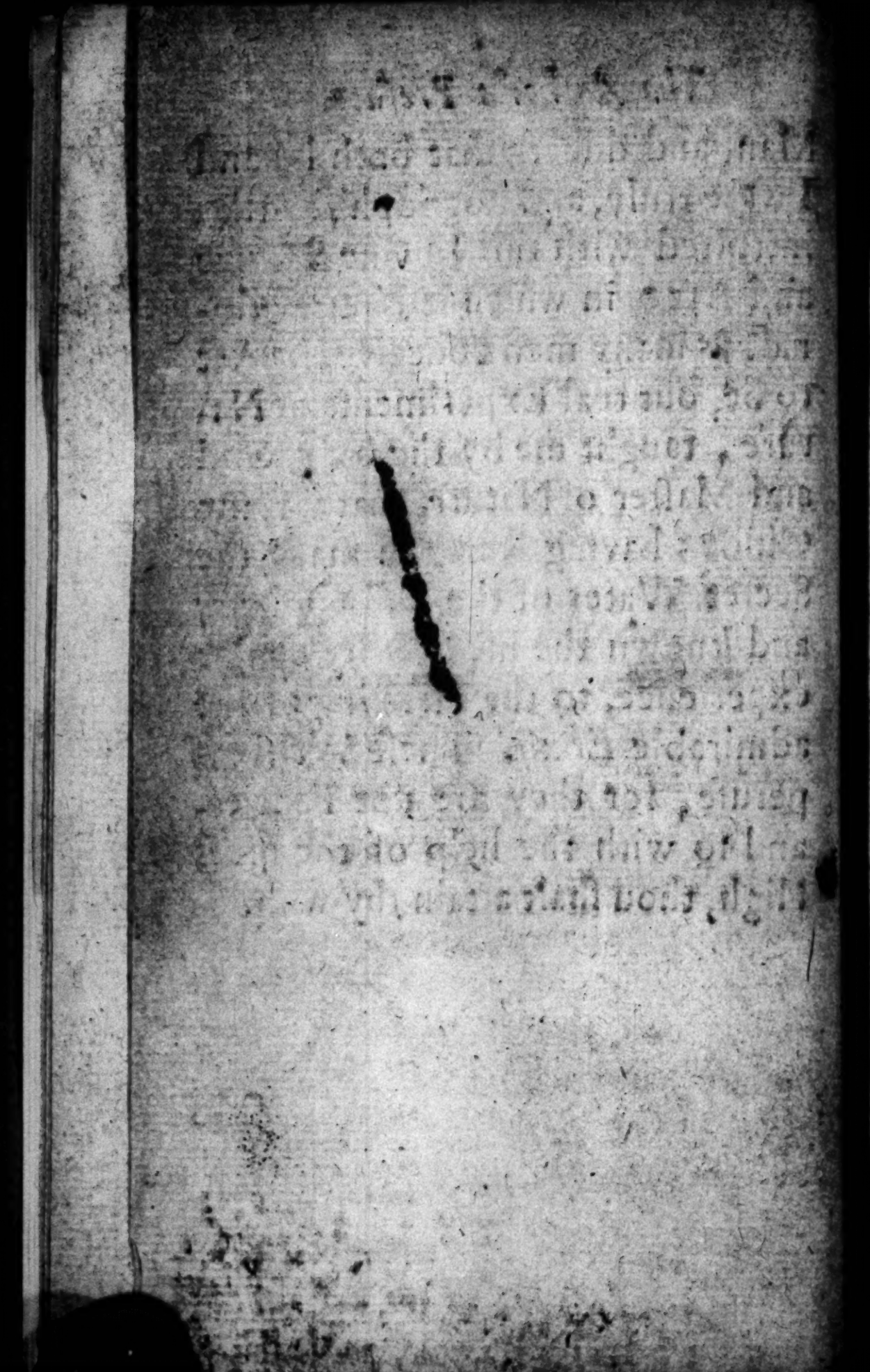
which perhaps thou mayſt enjoy. Two *Engliſh* Poems I wrote, declaring the whole Secret, which are loſt. Alſo an *Enchiridion* of Experiments, together with a Diurnal of Meditations, in which were many Philoſophical Receipts declaring the whole Secret, with an *Ænigma* annexed; which alſo fell into ſuch hands, who I conceive will never reſtore it. This laſt was written in *Engliſh*, with many other which I wrote for mine own recreation, and afterwards burned.

But now at length ſtudying how to profit the Sons of Art to my utmoſt, I have rather reſolved to unfold *Ripley*'s Knots, and ſo thou mayſt have two Witneſſes in one; for by the unfolding of him thou ſhalt both ſee the depth of the

Man,

Man, and discern that both he and I were truly, and not Sophistically, intrusted with this Divine Science and Art; in which it is not notional, as many men conceive the Art to be, but real Experiments of Nature, taught me by the only God and Master of Nature, that was my Guide; having seen and made the Secret Water of the Philosophers, and known the use of it by ocular experience, to the effecting of the admirable *Elixir*. These Writings peruse, for they are not Fancies, and so with the help of the most High, thou shalt attain thy wish.

AN



AN Advertisement.

THe Compound of Alchymy which seems to be most made use of in this Book for Quotations, agrees for the most part with the Edition published by Ralph Rabbards, and Printed at London 1591. in 4°. in which Edition the English is not so old as is that Copy which was published by Elias Ashmole Esq; [a] : Yet I humbly conceive that this Expositor hath

[a] In his most excellent and laborious Collection of our Ancient English Hermetick Authors, called Theatrum Chymicum Britannicum. Printed at London 1652. in 4o. with his learned and ingenious Observations upon the same. And I heartily wish that the learned Philosophers of our Age, could prevail with him to publish his second Volume of that Collection, which he had almost finished above twenty years since, (as I had it from his own mouth) and hath lain asleep ever since, and likely so to lie; for to the perfecting thereof he is now unwilling to be brought, unless some worthy Friend of his can be wrought upon to prevail with him, before the sleep of death seizes him, and buries those rare pieces of Antiquity to be inevitably lost, to the prejudice of all Philosophers, and great dishonour of the English Nation.

thought

thought fit to clear the ſence of the old Engliſh *Verſe*, by the change of ſome few words, more ſignificant to the preſent ſpeech, and yet doubtleſs not differing from the mind of the Author; which change of words, I durſt not preſume to alter, but that I ought rather in juſtice to the Author to let them paſs; and for this reaſon likewiſe, that whomſoever ſhall deſire to ſee the difference, may eaſily compare all three together, becauſe they are all publiſhed in Print: and in performing this ſervice, I hope I have done my duty faithfully, and wronged no body. I likewiſe make bold to acquaint the Reader, that in the Expoſition upon Sir G. Ripley's Preface, in the Learned Sophies Feaſt, pag. 52. line 5. I find this word [greateſt,] which from what follows line 11. (I humbly conceive, with ſubmiſſion) ſhould be [meaneſt,] as may more manifeſtly appear from the ſame Author, in his Secrets Reveal'd, pag. 62, 63. and in Sir G. Ripley's 5th. Gate, Stave 40. line 6. But becauſe I found it [greateſt price] in two Copies, I therefore left it ſo, and by this Advertiſement ſubmit it to the Readers Judgment. I have likewiſe found, that in

the

the Exposition upon Sir G: Ripley's *Epi-stle to King* Edward *the* 4th. *pag.* 9. *line* 2. *for* Mercury, *some Copies read* Antimony, *which is likewise left to the Readers scru-tiny, by*

W. C. B.

THE

The Contents.

Directions for the Book-binder.

1. The Author's Preface.	1 sheet, Signat.
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3. —— upon the Preface.	6 sheets.
4. —— upon the 6 Gates 5. and the Experiments of the *Sophick Mercury*	19 sheets & a half from F. to C c.
6. Breviary of Alchymy.	2 sheets, A. B.
7. An Expoſition upon Sir *G. Ripley's* Viſion.	2 sheets, A. B.

AN EXPOSITION Upon Sir *George Ripley's* EPISTLE To King *Edward* IV.

Written by *Eirenæus Philaletbes* Anglus, COSMOPOLITA.



LONDON, Printed for *William Cooper*, at the *Pellican* in *Little Britain*, 1677.

Sir GEORGE RIPLEY'S EPISTLE TO King *Edward* the Fourth, UNFOLDED.

THis Epiſtle as it was immediately written to a King, who was in his Generation, both wiſe and valiant; ſo it doth comprize the whole ſecret, both learnedly deſcribed, and yet artificially vailed. Yet as the Author teſtifieth, that in this Epiſtle he doth plainly untie the main knot; So I can, and do teſtifie with him, that there is nothing deſirable for the

true attaining of this Myſtery, both in the Theory and Practick of it, which is not in this ſhort Epiſtle fully taught. This then I intend as a Key to all my former writings, and aſſure you on my faithful word, that I ſhall not ſpeak one word doubtfully or Myſtically, as I have in all my other writings, ſeeming to aver ſome things, which taken without a Figure, are utterly falſe, which we did only to conceal this Art. This Key therefore we intend not to make common; and ſhall intreat you to keep it ſecret to your ſelf, and not to communicate it, except it be to a ſure friend, who you are confident will not make it publick: And this requeſt we make upon very good grounds, knowing that all our writings together, are nothing to this, by reaſon of the contradictions, which we have woven into them, which here is not done in the leaſt meaſure. I ſhall therefore in this Epiſtle take up a new Method, and that different from the former, and ſhall firſt draw up the ſubſtance of the Philoſophy couched in this Epiſtle, into ſeveral concluſions, and after elucidate the ſame.

The

The firſt Concluſion is drawn from the Ninth Stave of this Epiſtle, the eight firſt Staves being only complementall; and that is, That as all things are multiplied in their kind, ſo may be Metalls, which have in themſelves a capacity of being tranſmuted, the imperfect into perfect.

The ſecond Concluſion in the Tenth Stave is, That the main ground for the poſſibility of tranſmutation, is the poſſibility of reduction of all Metalls, and ſuch Minerals as are of metallick principles, into their firſt Mercurial matter.

The third Concluſion is in the Eleventh Stave, that among ſo many Metaline and *Mineral Sulphurs*, and ſo many *Mercuries* there are but two *Sulphurs* that are related to our work; which *Sulphurs* have their *Mercuries* eſſentially united to them.

The fourth Concluſion from the ſame Stave is, That he who underſtands theſe two *Sulphurs* & *Mercuries* aright, ſhal find that the one is the moſt pure red *Sulphur of Gold*, which is *Sulphur in manifeſto*, and *Mercurius in occulto*, and that other

is moſt pure white *Mercury*, which is indeed true *Quicksilver in manifeſto*, and *Sulphur in occulto*, theſe are our two Principles.

The fifth Concluſion from the Twelfth Stave is, That if a mans Principles be true, and his Operations regular, his Event will be certain, which Event is no other then the true Myſtery.

Theſe Concluſions are but few in number, but of great weight or concernment; the Amplification, Illuſtration and Elucidation therefore of them, will make a ſon of Art truly glad.

STAVE IX.

STAVE IX. In the Edition 1591: but in Eſq; *Aſhmole's Theatrum* it is *Stave* 8.

But notwithſtanding for peril that may befall,
If I dare not here plainly the knot unbind,
Yet in my writing I will not be ſo myſtical,
But that by ſtudy the true Knowledge you may find
How that each thing is multiplyed in its kind,
And how the likeneſs of Bodies Metalline be tranſmutable,
I will declare, that if you feel me in your mind,
My writing you ſhall find true, and no fained Fable.

FOr the Firſt; Foraſmuch as it is not for our purpoſe here to invite any to the Art, only intending to lead and guide the ſons of Art; We ſhall not prove the poſſibility of *Alchymy*, by many Arguments, having done it abundantly in another Treatiſe. He then that will be incredulous, let him be incredu-

lous; he that will cavil, let him cavil; But he whose mind is perſwaded of the truth of this Art, and of its Dignity, let him attend to what is in the Illuſtration of theſe Five Concluſions diſcovered, and his heart ſhall certainly rejoyce. We ſhall therefore briefly Illuſtrate this *1ſt.* Concluſion, and inſiſt there more largely, where the ſecrets of the Art are moſt couched.

For this firſt, which concludes in effect the truth of the Art, and its validity; he that would therein be more ſatisfied in it, let him read the *Teſtimony of the Philoſophers*: And he that will not believe the Teſtimony of ſo many men, being moſt of them men of renown in their own times, he will cavil alſo againſt all other Arguments.

We ſhall only hold to *Ripley's* Teſtimony in this our Key, who in the Fourth Stave, aſſures the King that at *Louain* he firſt ſaw the greateſt and moſt perfect ſecrets, namely, the two *Elixirs*; and in his following Verſes, craved his confident credit, that he himſelf hath truly found the way of ſecret *Alchymy*, and promiſeth

ſeth the diſcovery of it to the King, only upon condition of ſecrecy.

And in the Eighth Stave, though he proteſts never to write it by Pen, yet proffers the King at his pleaſure, to ſhew him occularly the Red and White *Elixir*, and the working of them, which he promiſeth will be done for eaſie coſts in time So then, he that will doubt the truth of this Art, muſt account this Famous Author for a moſt ſimple mad Sophiſter, to write and offer ſuch things to his Prince, unleſs he were able in effect to do what he promiſed; from which imputation, his Writings, and alſo the Hiſtory of him, of his Fame, Gravity, and Worth, will ſufficiently clear him.

STAVE X.

STAVE X.

As the Philoſopher in the Book of Meteors doth write,
The likeneſs of Bodies Metalline be not tranſmutable,
But after he added theſe words of more delight,
Without they be reduced to their beginning materiable,
Wherefore ſuch Bodies which in Nature be liquiable,
Mineral & Metalline may be Mercurizate,
Conceive you may this Science is not opinionable,
But very true, by Raymond *and others determinate.*

WE come to the ſecond Concluſion; the ſubſtance of which is, *that all Metalls, and Bodies of Metalline Principles, may be reduced to their firſt Mercurial Matter*; And this is the main and chief ground for the poſſibility of Tranſmutation. On this we muſt inſiſt largly and fully, for (truſt me) this is the very hinge on which our ſecrets hang.

Firſt,

Firſt, Then know that all *Metalls*, and ſeveral *Minerals* have *Mercury* for their next matter, to which (for the moſt part, nay indeed always) there adheres, and is Con-coagulated an external *Sulphur*, which is not *Metalline*, but diſtinguiſhable from the internal Kernel of the *Mercury*.

This *Sulphur* is not wanting even in common *Argent Vive*, by the Mediation of which, it may be precipitated into the form of a drie Powder : Yea, and by a Liquor well known to us, (though nothing helping the Art of Tranſmutation) it may be ſo fixed, that it may endure all Fires, the Teſt and Coppel, and this without the addition of any thing to it, but the Liquor (by virtue whereof it is fixed) coming away intire, both in its *Pondus* and Virtue. This *Sulphur* in Gold and Silver is pure, in the other Metalls leſs pure; Therefore in Gold and Silver it is fixed, in others it is fugitive; in all the Metalls it is coagulated, in *Mercury* or *Argent Vive*, it is coagulable, in *Gold*, *Silver* and *Mercury*; this *Sulphur* is ſo ſtrongly united, that the Antients did

ever

ever judge *Sulphur* and *Mercury*, to be all one; but we by the help of a Liquor, the Invention of which in theſe parts of the world we owe to *Paracelſus*, (though among the *Moors* and *Arabians*, it hath been, and is (at this day) commonly known to the acuter ſort of *Chymiſts*.) By this I ſay, we know that the *Sulphur* which is in *Mercury* coagulable, and in the *Metals* coagulated, is external to the Internal nature of *Mercury*, and may may be ſeparated in the form of a tincted Metallick Oyl, the remaining *Mercury* being then void of all *Sulphur*, ſave that which may be called its Inward or Central *Sulphur*, and is now incoagulable of it ſelf, (though by our *Elixir* it is to be coagulated) but of it ſelf, it can neither be fixt nor precipitated, nor ſublimed, but remains un-altered in all corroſive waters, and in all digeſtions of heat. One way then of *Mercury* Azating all *Metals* and *Minerals*, is by the Liquor *Alchaheſt*, which out of all ſuch Bodies as have *Mercury* in their Conſtitution, can ſeparate a running *Argent Vive*, from which *Argent vive* all its *Sulphur* is then ſeparated, ſave

that

that only which is Internal and Central to the *Mercury*, which Internal *Sulphur* of *Mercury* no corroſive can touch: Next to this way of univerſal Reduction, there are alſo ſome other particular ways by which *Saturn*, *Jupiter*, *Antimony*, yea even *Venus* and *Mars* may be reduced into a running *Quick-ſilver*, by the help of Salts, which becauſe (being corporeal) they pierce not ſo radically as the fore-named Liquor doth; they therefore do not ſpoil the *Mercury* of its *Sulphur*, but that as much *Sulphur* as there in is Common *Mercury*; ſo much alſo there in is this *Mercury* of the Bodies, only this *Mercury* hath ſpecificated qualities according to the nature of the *Metal* or *Mineral*, from which it was extracted; and for that reaſon, (as to our work which is to diſſolve perfect Species of *Metals*,) it hath no more virtue then common *Argent Vive*. There is than but one only humidity, which is applicable unto our Work, which certainly is neither of *Saturn* nor *Venus*, nor is drawn from any thing, which nature hath formed, but from a ſubſtance compounded by the Art of the Philoſopher.

So

So then, if a *Mercury* drawn from the Bodies, have not only the ſame deficiency of heat and ſuperfluity of *fæces* as Common *Mercury* hath, but alſo a diſtinct ſpecificated form, it muſt (by reaſon of this its form) be ſo much the farther remote from our *Mercury*, then common *Argent Vive* is.

Our Art therefore is to compound two Principles, (one in which the *Salt*, and another in which the *Sulphur* of Nature doth abound,) which are not yet perfect, nor yet totally imperfect, and (by conſequence) may therefore (by our Art) be changed or exalted, which that (which is totally perfect) cannot be; and then by Common *Mercury* to extract not the *Pondus*, but the Cœleſtial virtue out of the compound; which virtue (being Fermental) begets in the common *Mercury* an Offſpring more noble then it ſelf, which is our true *Hermaphrodite*, which will congeal it ſelf, and diſſolve the Bodies: Obſerve but a grain of Corn, in which, ſcarce a diſcernable part is Sprout, and this Sprout, if it were out of the Grain, would die in a moment; the whole grain is ſown, yet the

ſprout

ſprout only produceth the Herb: So is it in our Body, the Fermental Spirit that is in it, is ſcarce a third part of the whole, the reſt is of no value, yet all is joyned, (in the compoſition,) and the *fæculent corporeous* parts of the Body comes away with the dregs of the *Mercury*. But beyond the example or ſimilitude given of a grain of Corn, it may be obſerved that the hidden and ſpiritual virtue of this our Body, doth purge and purifie its Matrix of water, in which it is ſown; that is, it makes it caſt forth a great quantity of filthy earth, and a great deal of Hydropical Saline moiſture. For inſtance, make thy waſhings (for a tryal) with pure and clean Fountain water; weigh firſt a Pint of the ſame water, and take the exact weight of it, then waſh thy compound 8 or 10 Eagles (or times,) ſave all the *fæces*, weigh thy Body and *Mercury* exactly, weigh thy *fæces* being very dry, then Diſtil or Sublime all that will Sublime, a very little quick *Mercury* will aſcend, then put the reſidue of the *fæces* in a Crucible, ſet them on the Coals, and all the fæculency of the *Mercury* will burn like a Coal, yet wi thout

without fume; when that is all conſumed, weigh the remaining *fæces*, and thou ſhalt find them to be two thirds of thy Body, the other third being in the *Mercury*; weigh the *Mercury* which thou Sublimeſt, and the *Mercury* prepared by it ſelf, and the weight of both will not recompence thy *Mercuries* weight by far: So then, boyl up thy water to a skin, in which thou madeſt thy Lotions, for that is a thick water; and in a cool place thou ſhalt have Cryſtals, which is the Salt of *Mercury* Crude, and no way fit for Medicines; Yet it is a content for the Artiſts to ſee how the Heterogeneities of *Mercury* are diſcovered, which no Art ſave the Liquor of *Alchaheſt* can do, and that in a deſtructive, not a generative way as this is; for this operation of ours is made between Male and Female, within their own kind, between which there is a Ferment which effecteth that which no other thing in the world could do. In all truth I tell you, that if you ſhould take our imperfect compound Body, *per ſe*, and *Mercury per ſe*, and Ferment them alone, though you might bring out of the one

a moſt pure *Sulphur*, and out of the other *Mercury* of *Mercury*, which is the Nut of *Mercury*, yet with theſe thou couldeſt effect nothing, for Fermental virtue is the wonder of the world, and it is by it, that water becomes Herbs, Trees, and Plants, Fruits, Fleſh, Blood, Stones, Minerals, and every thing; ſeek then for it only, and rejoyce in it, as in a deſervedly invaluable treaſure: Now know, that Fermentation works or ferments not out of kind, neither do Salts Ferment Metals. Wilt thou then know whence it is that ſome fixt Alcalies do extract a *Mercury* out of *Minerals*, and out of the more imperfect Metals? Conſider then, that in all theſe Bodies the *Sulphur* is not ſo radically mixt and united, as it is in Silver and Gold. Now *Sulphur* is of kin to divers *Alcalies*, that are extraordinarily diſſolved or melted with it, and by this means the *Mercurial* parts are disjoyned, and the *Argent vive* is by fire ſeparated. The *Mercury* thus ſeparated, is ſpoiled of its *Sulphur*, when as indeed there needs, or is required only a depuration of the *Sulphur* by ſeparating the impure from the pure;

but theſe Salts having ſeparated the *Sulphur*, do leave the *Mercury* worſe; that is, more eſtranged from a Metallick nature than it was before; for in its Compoſition that *Sulphur* of *Saturn* will not burn, for though it be Sublimed, Calcined, made Sugar or Vitrified, yet by Fire and Fluxes it ſtill returns to the ſame it was in before; but its *Sulphur* being (as is aforeſaid,) ſeparated, will take fire if joyned with Salt-peter, even as common *Sulphur* doth, ſo that the Salts act on the *Sulphur* of which they rob the *Mercury*, but on the *Mercury* they act not for want of Ferment, which is not to be found, but only amongſt Homogeneal things. Therefore the Ferment of Bread Leavens not a Stone, nor doth the Ferment of any Animal or Vegetable, Ferment a Metal or Mineral. So then, though out of Gold thou mighteſt obtain a *Mercury* by the help of the Liquor of the firſt *Ens* of Salt, yet that *Mercury* would never accompliſh our work: whereas on the other ſide *Mercury* made out of Gold by our *Mercury*, though there be three parts of our *Mercury* to one of Gold:

This

This *Mercury* I ſay, will (by continual digeſtion) accompliſh the whole work; marvel not then, that our *Mercury* is more powerful, which is prepared by *Mercury*: For certainly the Ferment, which cometh between the compound Body and the water, cauſeth a death and a regeneration; it doth that, which nothing in the world can do: Beſides it ſevers from *Mercury* a terreſtreity which burns like a coal, and an Hydropical humour melting in common water, but the reſidue is acuated by a Spirit of Life, which is our true embryonated *Sulphur* of our water, not viſible, yet working viſibly. We conclude then, that all operations for our *Mercury*, but by common *Mercury*, and our Body according to our Art, are erroneous, and will never produce our Myſterie, although they be otherwiſe, *Mercuries* never ſo wonderfully made. For as the Author of the *New light*, ſaith, *No Water in any Iſland of the Philoſophers was wholſom, but that which was drawn out of the reigns of* Sol *and* Luna. Wilt thou know what that means, *Mercury* in its *pondus* and incombuſtibility is *Gold fugitive,*

tive, our Body in its purity is called the *Philoſophers Luna*, being far more pure than the imperfect Metals, and its *Sulphur* alſo as pure as the *Sulphur* of *Sol*, not that it is indeed *Luna*, for it abides not in the fire. Now in the compoſition of theſe three; Firſt, our common *Mercury*, and the two Principles of our compound there intercedes the Ferment of *Luna*, out of which though it be a Body, proceeds yet a ſpecificated odour: yea, and oft the *Pondus* of it is diminiſhed: If the Compound be much waſht, after it is ſufficiently clean. So then, the Ferment of *Sol* and *Luna* intercedes in our compoſition, which Ferment begets an off-ſpring more noble then it ſelf a thouſand fold; whereas ſhouldſt thou work on our compound body by a violent way of Salts, thou ſhouldſt have the *Mercury*, by far leſs noble then the Body, the *Sulphur* of the Body being ſeparated, and not exalted by ſuch a progreſs.

STAVE XI.

STAVE XI.

In the ſaid Book the Philoſopher ſpeaketh alſo,
Therein if it pleaſe Your Highneſs for to read,
Of divers Sulphurs, *and eſpecially of two,*
And of two Mercuries *joyned to them indeed,*
Whereby he doth true underſtanders lead,
To the knowledge of the Principles which be only true,
Both Red, Moiſt, Pure, and White, as I have eſpied,
Which be nevertheleſs found but of very few.

WE now come to the Third Concluſion, which is, that among all Metalline and Mineral *Sulphurs* there are only Two that belong to our Work; which Two have their *Mercuries* eſſentially united with them: This is the truth of our ſecrets, though we (to ſeduce the unwary) do ſeem to aver the contrary; for do not think that (becauſe we do inſinuate two ways, therefore) we really mean

as we ſay, for verily (as witneſſeth *Ripley*,) There is no true Principle but one, nor have we but one matter, nor but one way of working upon that matter, nor but one regimen of heat, and one linear way of proceeding.

Theſe two *Sulphurs* as they are Principles of our Work, they ought to be Homogeneal, for it is only Gold Spiritual that we ſeek; Firſt White, then Red, which Gold is no other then that which the vulgar ſee, but they know not the hidden Spirit that is in it. This Principle wants nothing but compoſition, and this compoſition muſt be made with our other crude white *Sulphur*, which is nothing but *Mercury* vulgar, by frequent cohobation of it upon our Hermaphroditical body, ſo long till it become a fiery water.

Know therefore, that *Mercury* hath in it ſelf a *Sulphur*, which being un-active, our Art is to multiply in it a living active *Sulphur*, which comes out of the loins of our Hermaphroditieal body, whoſe Father is a Metal, and his Mother a Mineral; Take then the moſt beloved Daughter of *Saturn*, whoſe Arms are a *Circle Argent*,

gent, and on it a *Sable Croſs on a Black Field*, which is the ſignal note of the great world, eſpouſe her to the moſt warlike God, who dwells in the houſe of *Aries*, and thou ſhalt find the Salt of Nature, with this Salt acuate thy water, as thou beſt knoweſt, and thou ſhalt have the Lunary bath in which the Sun will be amended.

And in all truth I aſſure thee, that although thou hadſt our Body Mercurialized (without the addition of *Mercury*, or of the *Mercury* of any of the Metals) made *per ſe*, that is, without the addition of *Mercury*, it would not be in the leaſt profitable unto thee, for it is our *Mercury* only, which hath a Celeſtial form and power, which it receives, not only, nor ſo much from the Compound Body or Principles, as from the Fermental virtue which proceeds from the compoſition of both the Body and the *Mercury*, by which is produced a wonderful Creature: So then let all thy care be to marry *Sulphur* with *Sulphur*, that is our *Mercury* which is impregnated, which *Sulphur* muſt be eſpouſed with our *Sol*, then haſt thou two

Sulphurs married, and two *Mercuries* of one off-ſpring, whoſe Father is the Sun, and Moon the Mother.

The Fourth Concluſion makes all perfectly plain which hath been ſaid before; namely, that theſe two *Sulphurs* are, the one moſt pure Red *Sulphur of Gold*, and the other of moſt pure clean White *Mercury*.

Theſe are our two *Sulphurs*; the one appears a coagulated Body, & yet carries its *Mercury* in its belly: the other is in all its proportions true *Mercury*, yet very clean, and carries its *Sulphur* within its ſelf, though hidden under the form and fluxibility of *Mercury*.

Sophiſters are (here) in a Labyrinth, for becauſe they are not acquainted with Metalline love, they work in things altogether heterogeneal,; or if they work upon Metalline Bodies, they yet either joyn Males with Males, or elſe Females with Females, or elſe they work on each alone; or elſe they take Males which are charged with natural inabilities, and Females whoſe Matrix is vitiated. Thus by their own inconſideration they fruſtrate

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their own hopes, and then caſt the blame upon the Art, when as indeed it is only to be imputed to their own folly, in not underſtanding the Philoſophers.

I know many pitiful Sophiſters do dote on many Stones, Vegetable, Animal, and Mineral; and ſome to thoſe add the fiery Angelical, Paradaical Stone, which they call a Wonder-working Eſſence; and becauſe the mark they aim at is ſo great, the ways alſo by which they would attain their ſcope, they make alſo agreeable, that is a double way; One way they call *Via Humida*, the other they call *Via Sicca*, (to uſe their languages:) The latter way is the *Labyrinthian path*, which is fit only for the great ones of the earth to tread in; the other the *Dædalean Path*, an eaſie way of ſmall coſt for the poor of the world to enterprize.

But this I know, and can teſtifie, that there is but one way, and but only one *Regimen*, no more colours than ours; and what we ſay or write otherwiſe, is but to deceive the unwary: For if every thing in the world ought to have its proper cauſes, there cannot be any one end

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which is produced from two wayes of working on diſtinct Principles.

Therefore we proteſt, and muſt again admoniſh the Reader, that (in our former writings) we have concealed much, by reaſon of the two ways we have inſinuated, which we will briefly touch; There is one Work of ours, which is the *Play of Children, and the Work of Women*, and that is Decoction by the Fire; and we proteſt that the loweſt degree of this our work, is, that the matter be ſtirred up, and may hourly circulate without fear of breaking of the Veſſel, which for this reaſon ought to be very ſtrong; but our lineal Decoction is an Internal Work, which advances every day & hour, and is diſtinct from that of outward heat, and therefore is both inviſible and inſenſible. In this our work, our *Diana* is our body when it is mixed with the water, for then all is called the Moon; for *Laton* is whitened, and the Woman bears rule: our *Diana* hath a wood, for in the firſt days of the Stone, our Body after it is whitened grows vegetably. In this wood are at the laſt found two Doves; for about the

the end of three weeks the Soul of the *Mercury* aſcends with the Soul of the diſſolved Gold; theſe are infolded in the everlaſting Arms of *Venus*, for in this ſeaſon the confections are all tincted with a pure green colour; Theſe Doves are circulated ſeaven times, for in ſeaven is perfection, and they are left dead, for they then riſe and move no more; our Body is then black like to a Crows Bill, for in this operation all is turned to Powder, blacker than the blackeſt. Such paſſages as theſe we do oftentimes uſe when we ſpeak of the Preparation of our *Mercury*; and this we do to deceive the ſimple, and it is alſo for no other end that we confound our operations, ſpeaking of one, when we ought to ſpeak of another; For if this Art were but plainly ſet down, our operations would be contemptible even to the fooliſh. Therefore believe me in this, that becauſe our works are truly natural, we therefore do take the liberty to confound the Philoſophers work with that which is purely Natures work, that ſo we might keep the ſimple in ignorance concerning

cerning our true Vinegre, which being unknown, their labour is wholly loſt.

Let me then (for a cloſe) ſay only thus much; Take our Body which is Gold, and our *Mercury* which is ſeven times acuated by the marriage of it with our Hermaphroditical body which is a *Chaos*, and it is the ſplendor of the Soul of the God *Mars*, in the Earth and water of *Saturn*; mix theſe two in ſuch a *Pondus* as Nature doth require: in this mixture you have our inviſible Fires, for in the Water, or in the *Mercury* is an active *Sulphur* or Mineral Fire, and in the Gold a dead, paſſive, but yet actual *Sulphur*; Now when that *Sulphur* of the Gold is ſtirred up and quickned, there is made between the Fire of Nature which is in the Gold and the Fire againſt Nature, which is in the *Mercury*, a Fire partly of the one, and partly of the other, for it partakes of both; and by theſe two Fires thus united into one, is cauſed both Corruption (which is Humiliation) and Generation, (which is Glorification and Perfection.) Now know that God only governs this way of the Internal Fire,

Fire, Man being ignorant of the progreſs thereof, only by his Reaſon beholding its operations, he is able to diſcern that it is hot; that is, that it doth perform the actions of heat, which is Decoction. In this Fire there is no Sublimation, for Sublimation is an Exaltation; But this Fire is ſuch an Exaltation, that it is Perfection it ſelf, and that beyond it is no progreſs.

All our Work then is only to multiply this Fire, that is, to circulate the Body, ſo long until the Virtue of the *Sulphur* be augmented. Again, this Fire is an inviſible Spirit, and therefore not having Dimenſions as neither above nor below, but every where in the Sphere of the activity of our Matter in the Veſſel; So that though the material viſible ſubſtance do ſublime and aſcend by the action of the Elemental heat, yet this Spiritual Virtue is always as well in that which ſubſides in the bottom, as in that which is in the upper part of the Veſſel. For it is as the Soul in the Body of Man, which is every where at the ſame time, and yet bounded or terminated in none.

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This is the Ground of one Sophiſm of ours, (*viz.*) when we ſay, that in this true Philoſophical Fire there is no Sublimation; for the Fire is the Life, and the Life is a Soul, which is not at all ſubject to the dimenſions of Bodies: Hence alſo it is, that the opening of the Glaſs, or cooling of the ſame during the time of Working, kills the Life or Fire that is in this ſecret *Sulphur*, and yet not one Grain of the matter is loſt. The Elemental Fire then is that which any Child knows how to kindle and govern, but it is the Philoſopher only that is able to diſcern the true inward Fire, for it is a wonderful thing which acts in the Body, yet is no part of the Body. Therefore the Fire is a Gœleſtial Virtue, it is uniformed; that is, it is always the ſame until the period of its Operation is come; and then being come to perfection, it acts no more, for every Agent, when the end of its action is come, then reſts.

Remember then, that when we ſpeak of our Fire which ſublimes not, that thou do not miſtake, and think that the moiſture of the Compound which is within

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the Glaſs, ought not to Sublime, for that it muſt do unceſſantly; but the Fire that ſublimes not is the Metalline love, which is above, and below, and in all places alike. Now then for a cloſe to all that hath been ſaid, learn, and be well adviſed what matter you take in hand, for an evil Crow lays an evil Egg, as the Proverb hath it; Let thy Seed be pure, and thy Matrix alſo pure, then ſhalt thou ſee a Noble Off-ſpring: Let the Fire without be ſuch, as in which our Confections may play to and fro unceſſantly, and this (in a few days) will produce that which thou moſt longeſt for, the *Crows Bill.* Continue then thy Decoction, and in an hundred and thirty days thou ſhalt ſee the *White Dove*, and in ninety days more the *Sparkling Cherubim.*

STAVE. XII.

STAVE XII.

And these Two things be best, he addeth anon,
For him that worketh the Alchymy *to take:*
Our Gold and our Silver therewith to make all one,
Wherefore I say, who will our Pearl and Ruby make,
The said Principles look that he not forsake:
For at the beginning, if the Principles be true;
And if so be by craft he can them also take,
In th'end truly his work he shall not rue.

THus come we to the last Conclusion, which is, that if a Mans Operations be Regular, and his Principles true, his end will be certain, (*viz.*) the Mastery.

O Fools and Blind that do not consider how each thing in the world hath his proper Cause and Progress in Operation; Think you, if a Seaman should with a gallant Coach, intend to Sail to any place beyond Sea, he would not find his attempt

tempt to be fooliſh; Or if with a Ship gallantly furniſhed, he ſhould Row at Random, he may not ſooner ſtumble on an infortunate Rock, then arrive at the golden Coaſt : Such fools are they who ſeek our ſecret in trivial matters, and yet hope to find the Gold of *Ophir.*

For the more exact Guiding of your Practice, take notice of theſe Twenty Rules *following.*

Rule I.

Whatever any Sophiſter may ſuggeſt unto you; or you may read in any Sophiſtical Author; yet let none take you from this ground, (*viz.*) That as the end you look for is Gold : ſo let Gold be the ſubject on which you work, and none other.

Rule II.

Let none deceive you with telling you, that our *Gold* is not common, but Philoſophical; for *common Gold* is dead, which is true : But as we order it, there is made a quickening of it, as a grain of Corn in the Earth is quickened.

So then in our work, after ſix Weeks, *Gold* that was dead, becomes quick, living, and ſpermatical; and in our compoſition, it may be called *Our Gold*, becauſe it is joyn'd with an Agent that will certainly quicken it: So a Condemned Man, is called a Dead Man, though at preſent living.

Rule III.

Beſides Gold, which is the Body or Male, you muſt have another Sperm, which is the Spirit and Soul; or Female, and this is *Mercury*, in Flux and Form like to common *Argent Vive*, yet more clean and pure.

There are many, who inſtead of *Mercury*, will have ſtrange Waters or Liquors, which they ſtile by the name of *Philoſophical Mercury*; Be not deceived by them, for what a Man ſows, that he muſt look to reap: If thou ſhalt ſow thy Body in any Earth, but that which is Metalline and Homogeneal to it; thou ſhalt inſtead of a *Metalline Elixir*, reap an unprofitable *Calx*, which will be of no value.

Rule IV.

Rule IV.

Our *Mercury* is in ſubſtance one with common *Argent Vive*, but far different in Form; For it hath a Form Cœleſtial, Fiery, and of excellent Virtue: and this is the Nature which it receives by our Artificial Preparation.

Rule V.

The whole Secret of our Preparation, is, that thou take that Mineral which is next of kin to Gold, and to *Mercury*; Impregnate this with Volatile Gold, which is found in the reins of *Mars*, with this purifie your *Mercury* until ſeaven times are paſt, then it is fitted for the Kings Bath.

Rule VI.

Yet know, that from ſeaven times to ten, the *Mercury* is made better and better, and is more active, being by each Preparation acuated by our true *Sulphur*; which if it exceed in number of Preparations, becomes too fiery; which inſtead of diſſolving the Body, will Coagulate it ſelf.

Rule VII.

This *Mercury* thus acuated, is after to be diſtilled in a Glaſs retort twice or thrice; and that for this reaſon, becauſe ſome Atoms of the Body may be in it, which were inſenſibly left in the Preparation of the *Mercury*, afterwards it is to be cleanſed well with Vinegar and *Sal-armoniack*, then is it fit for the work.

Rule VIII.

Chuſe your Gold for this work pure and clean from any mixture: if it be not ſo when you buy it, make it ſo by Purgation; then let it be made fine, either by Filing, Malleating, Calcining with Corroſives, or any other way, by which it may be made moſt ſubtile.

Rule IX.

Now come to your mixture, in which take of the aforeſaid Body ſo choſen and prepared, one Ounce of *Mercury*, as is above taught animated, two Ounces or three at the moſt, mix them in a Marble which may be warmed ſo hot as water will heat it; grind both together till they be well incorporated, then waſh the mixture

ture with Vinegar and Salt till it be very pure; And laſtly, Dulcifie it with warm water, and dry it carefully.

Rule X.

Know now, that whatever we ſay out of Envy, our way is none other, and we proteſt, and will proteſt, that neither We, nor any of the Antients knew any other way; for it is impoſſible that our ſecret can be wrought by any other Principles, or any other diſpoſition then this. Our Sophiſm lies only in the two kinds of Fire in our work: the Internal ſecret Fire, which is Gods Inſtrument, hath no qualities perceptible to man, of that Fire we ſpeak often, and ſeem yet to ſpeak of the External heat; and hence ariſe among the unwary many Errours. This is our Fire which is graduated, for the External heat, is almoſt linear all the work, to the white work, it is one without alteration, ſave that in the ſeaven firſt days we keep the heat a little ſlack for certainty and ſecurity ſake, which an experienced Philoſopher need not do.

But the Internal governing heat is in-

ſenſibly graduated hourly, and by how much that is daily vigorated by the continuance of Decoction, the Colours are altered, and the Compound maturated: I have unfolded a main knot unto you, take heed of being inſnared here again.

Rule XI.

Then you muſt provide a Glaſs Tun, in which you may perfect your work, without which you could never do any thing; Let it be either Oval or Spherical, ſo big in reference to your Compound, that it may hold about twelve times the quantity of it within its Sphere, let your Glaſs be thick and ſtrong, clear, and free of flaws, with a neck about a Span or Foot long; In this Egg put your matter, ſealing the neck carefully, without flaw, or crack, or hole, for the leaſt vent will let out the ſubtile Spirit, and deſtroy the work.

You may know the exact Sealing of your Glaſs thus, when it is cold, put the neck where it is ſealed, into your mouth, and ſuck ſtrongly; if there be the leaſt vent, you will draw out the Air, that is

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in the Vial, into your mouth, which when you take the Glaſs from your mouth, is again ſuckt into the Glaſs with a hiſſing, ſo that your ear may perceive the noiſe; this is an undoubted tryal.

Rule XII.

You muſt then provide your ſelf with a Furnace, by wiſe men called an *Athanor*, in which you may accompliſh your work; nor will any one ſerve in your firſt work; But ſuch a one in which you may give a heat obſcurely red at your pleaſure, or leſſer, and that in its higheſt degree of heat, it may endure twelve hours at the leaſt.

This if you would obtain; Obſerve, Firſt, that your neſt be no bigger then to contain your diſh with about an Inch vacancy at the ſide where the Vent-hole of your *Athanor*, is for the Fire to play.

Secondly, Let your Diſh be no bigger then to hold one Glaſs with about an inch thickneſs of Aſhes between the Glaſs and ſide, remembring the word of the Philoſopher, One Glaſs, One Thing, One Furnace; for ſuch a Diſh ſtanding with

the bottom level to the vent-hole, which in ſuch a Furnace ought to be but one, about three Inches Diameter, ſloping upwards, will with the ſtream of Flame, which is always playing to the top of the Veſſel, and round about the bottom, be kept always in a glowing heat.

Thirdly, If your Diſh be bigger, your Furnace vent muſt be within a third part, or a fourth as big as your Platter is Diameter, elſe it cannot be exactly, nor continually heated.

Fourthly, If your Tower be above ſix Inches ſquare at the Fire-place, you are out of proportion, and can never do rightly as to the point of heat; For if you cauſe it (if above that proportion) to ſtream with flame, the heat will be too big: And if it ſtream not, it will not be big enough, or very hardly.

Fifthly, Let the top of your Furnace be cloſed to an hole which may but juſt ſerve for caſting in of Coals about three Inches Diameter or Square, which will keep down the heat powerfully.

Rule XIII.

Rule XIII.

Theſe things thus ordered, ſet in your Glaſs with your matter, and give Fire as Nature requires, eaſie, not too violent; beginning there where Nature left. Now know, that Nature hath left your Materials in the Mineral Kingdom; therefore though we take compariſon from Vegetables and Animals; Yet you muſt underſtand a Parallel in the Kingdom, in which the Subject you would handle is placed: As for Inſtance, if I ſhould Analogize, between the Generation of a Man, and the Vegetation of a Vegetable, you muſt not underſtand, as though the heat for one, were to be meaſured by the other; for we know, that in the ground Vegetables will grow, which is not without heat, which they in the Earth feel, even in the beginning of the Spring; yet would not an Egg be hatched in that heat, nor could a man feel any warmth, but rather to him a numbing cold.

Since then you know that your work appertains all to the Mineral Kingdom; you muſt know what heat is fit for Mineral Bodies; and may be called a gentle heat,

heat, and what violent; Firſt, now conſider, where Nature leaves you, not only in the Mineral Kingdom, but in it to work on Gold and *Mercury*, which are both incombuſtible: Yet *Mercury* being tender, will break all Veſſels, if the Fire be over extreme; Therefore though it be incombuſtible, and ſo no Fire can hurt it, yet alſo it muſt be kept with the Male Sperm in one Glaſs, which if the Fire be too big, cannot be, and by conſequence the work cannot be accompliſhed. So then from the degree of heat that will keep Lead or Tin conſtantly molten, and higher, ſo high as the Glaſs will endure without danger of breaking, is a temperate heat; and ſo you begin your degrees of heat according to the Kingdom in which Nature hath left you.

As then the higheſt degree of heat which the root of a Tree feels in the bowels of the Earth; is not by far comparable to the loweſt degree of heat an Animal hath; So the higheſt degree of heat a Vegetable will endure without burning, is too low for the firſt degree of Mineral heat as to our Work.

Rule

Rule XIV.

Know, that all your progreſs in this Work is to aſcend in *Bus & Nubi*, from the Moon up to the Sun; that is in *Nubibus*, or in *Clouds*: Therefore I charge thee to ſublime in a continual vapour, that the Stone may take Air, and live.

Rule XV.

Nor is this enough, but for to attain our permanent Tincture, the water of our Lake muſt be boyled with the Aſhes of *Hermes Tree*; I charge thee then to boyl night and day without ceaſing, that in the troubles of the ſtormy Sea, the Heavenly Nature may aſcend, and the Earthly deſcend.

For verily, if we did not Boyl, we would never name our work Decoction, but Digeſtion; For where the Spirits only Circulate ſilently, and the Compound below moves not by an Ebullition, that is only properly to be named Digeſtion.

Rule XVI.

Rule XVI.

Be not over haſty, expecting Harveſt too ſoon, or the end ſoon after the beginning: For if thou be patiently ſupported, in the ſpace of fifty days at the fartheſt, thou ſhalt ſee the Crows Bill.

Many (ſaith the Philoſophers) do imagine our Solution to be an eaſie work; But how hard it is, they can only tell, who have tryed and made Experience: Seeſt thou not a Grain of Corn, ſow it, and after three days thou ſhalt only ſee it ſwell'd; which being dry'd, is the Corn it was before: Yet thou canſt not ſay it was not caſt into its due Matrix; for the Earth is its true place, but only it wanted its due time to Vegetate.

But things of an harder Kernel lie in the ground a far longer time, as Nuts and Plumb-ſtones, for each thing hath its ſeaſon; And this is a true ſign of a natural Operation, that it ſtays its ſeaſon, and is not Precipitate: Doſt think then, that Gold the moſt ſolid Body in the world? will change its Form in a ſhort time; Nay, thou muſt wait and wait until

l about the 40th. day utter blackneſs be-
ins to appear; when thou ſeeſt that,
en conclude thy Body is deſtroy'd, that
, made a living Soul, and thy Spirit is
ead, that is Coagulated with the Body;
ut till this ſign of Blackneſs, both the
old and the *Mercury* retain their Forms
nd Natures.

Rule XVII.

Beware that thy Fire go not out, no
ot for a moment, ſo as to let thy Mat-
r be cold, for ſo Ruine of the Work
ill certainly follow..

By what has been ſaid, thou mayſt ga-
her, that all our work is nothing elſe
ut an unceſſant boyling of thy Com-
ound in the firſt degree of liquifying
eat, which is found in the Metalline
ingdom, in which the Internal Vapours
all go round about thy matter, in
hich fume it ſhall both die, and be re-
ived.

Rule XVIII.

Know, that when the White appears,
hich will be about the end of Five
Months, that then the accompliſhment

of

of the White Stone approacheth; Re
joyce then, for now the King hath over
come Death, and is riſing in the Eaſ
with great Glory.

Rule XIX.

Then continue your Fire until the Co
lours appear again, then at laſt you ſha
ſee the fair Vermillion, the Red Poppy
Glorifie God then, and be thankful.

Rule XX.

Laſtly, you muſt boyl this Stone in the
ſame water, in the ſame proportion, wit
the ſame Regimen, (only your Fire ſha
then be a little ſlacker) and ſo you ſha
increaſe Quantity and Goodneſs at you
pleaſure.

*Now the only God the Father of light, bring y
to ſee this Regeneration of the light, and make
to rejoyce with him for ever hereafter in ligh*
Amen.

AN ADVERTISEMENT

THis Author having wrote many Ex
cellent Pieces on this Subject, not ſo
much to manifeſt himſelf an Adept (a
many have done) as to benefit the Worl
by his Writings, himſelf profeſſing, tha
althoug

though the reſt of his Adept Brethren
ad (as we may ſay enviouſly) *ſworn ſe-*
ecie (contrary to their received Maxim
f doing all the good they may with this
rge Talent ſo long as they live, and
nger if it might be,) yet had not he ſo
worn, though they ſuppoſed it; for he
ad as himſelf confeſſeth, an extraor-
inary impulſe of mind, *to be helpful to all*
ncere ſearchers of this ſecret Art, (to uſe
is own words) *and to ſtretch out his hand*
o ſuch as are behind. Seeing therefore,
hat it was the Authors own deſire to
enefit the World by his Labours, and
hat he gave his conſent to Mr. *Starkey* for
Printing his Pieces, as appears in his *Pre-*
face to the Marrow of Alchimy; I know no
eaſon wherefore his Writings ſhould lie
conceal'd any longer: And great pity it
was that Mr. *Starkey* did ſeparate this Au-
thor's *Commentarie upon Sir* George Rip-
ley's 12 *Gates*, which he did as I was in-
formed by one unto whom he gave the
very Book from which he confeſſed he
had cut the laſt Six Gates; the Perſon
demanding the reaſon wherefore he cut
them in ſunder: he anſwered, that the

World

World was unworthy of them; which ne
verthelesſs he promis'd to give that Perſon
a Tranſcript of, but did not, which is the
reaſon that they cannot yet be found; the
loſs of which is very much lamented.
Wherefore if any Gentleman hath them
by him, or any other piece of this Author.
It is humbly deſired that they will ſend
them to the *Pellican* in *Little Britain*
London, that they may be Printed with
the firſt *Six Gates*, which are now in the
Preſs: And that I may not be wanting to
contribute what I can for the diſcovery of
this Author's Works, I here make bold to
preſent the Reader with a Catalogue of
ſuch Pieces as are noted to be writ by
this Author under the diſguiſed name of
Æyræneus Philalethes, part whereof are
ſet down by Mr. *Starkey* in his Preface a-
forenamed, and part are mentioned by
the Author himſelf, with ſeveral others,
which he wrote (as he ſaith) for his own
recreation, and afterwards burn'd; which
Author is acknowledged by all hands to
be an Engliſh-man, and an Adept & ſup-
poſed to be yet living, and travelling,
and about the age of 55 years, but his
Name is not certainly known. *Theſe*

These Books in this *Catalogue* were written by *Eirenæus Philalethes*, whereof these 15. following are Printed.

Introitus apertus ad occlusum Regis Palatium, Amst. 1667. This is Re-printed in *Germany*, with the Collection of Books called *Musæum Hermeticum* of the Edition 1677. in 4°.

— *Idem* in English, called Secrets Reveal'd, Printed at *London* 1669. in 8°. being much more perfect than the Latine Editions.

The Marrow of Alchymy, in two Poems or Parts, in English Verse, *Lond.* 1654. & 1655.

Ars Metallorum Metamorphoseos, } Amst. 1668.
Brevis manuductio ad Rubinum Cœlestem, } in 8°. These
Fons Chymicæ Philosophiæ, } are likewise in the aforesaid Edition of the *Musæum Hermeticum*.

Methodica Enarratio trium Gebri Medicinarum,
Vade-Mecum Philosophicum, sive breve manuductorium ad Campum Sophiæ, } Lond. 1678. in 8°.
Experimenta de præparatione Mercurii Sophici,

A Commentary or Exposition upon Sir *G. Ripley*'s Epistle to *Edw.* IV. King of *England*, } Lond. 1678.
— *Idem* upon Sir *G. Ripley*'s Preface to his Compound of Alchymy, } in 8°.

12. — *Idem* upon the first six Gates of his Compound of Alchymy,
13. — *Idem* upon the Recapitulation of his Compound of Alchymy,
14. — *Idem* upon his Vision,
15. Experiments for the Preparation of the *Sophick Mercury*,

} London 1678. in 8°

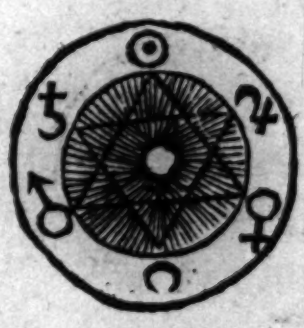
These 13. following he wrote, but we cannot as yet find where the Copies are.

1. A Comment. or Exposition upon the last six Gates of Sir *G. Ripley*'s Compound of Alchymy.
2. — *Idem* upon Sir *G. Ripley*'s Erroneous Experiments.
3. — *Idem* upon Sir *G. Ripley*'s Wheel.
4. — *Idem* upon *Arnold*'s *Ultimum Testamentum*
5. *Opus Elixeris Aurifici & Argentifici.*
6. *Brevis via ad vitam longam*, or Alchymy Triumphing.
7. *Cabala Sapientum*, or an Exposition upon the Hieroglyphicks of the *Magi*.
8. *Elenchus Errorum in Arte Chymica deviantium*
9. *Elenchus Authorum potissimorum in Arte Chymica*
10. An *Enchiridion* of Experiments, together with a Diurnal of Meditations, in which were many Philosophical Receipts, declaring the whole Secret; with an *Ænigma* at the end.
11. *Analysis Operis.*
12. A *Clavis* to his Works.
13. Comments or Expositions upon *Flamme*, *Artephius*, and *Sendivogius*. But these three are rather Quæried, then affirmed to be wrote by this Author.

AN EXPOSITION UPON Sir *GEORGE RIPLEY's* PREFACE.

Written by

Æyrenæus Philalethes, ANGLUS; COSMOPOLITA:



LONDON,

Printed for *William Cooper* at the *Pellican* in *Little Britain*. MDCLXXVII.



An Expoſition
UPON THE
PREFACE
OF
Sr GEORGE RIPLEY,
Canon of *Bridlington.*

TO paſs over his Prologue which is Adhortatory to the deſirouſly ſtudious of this Art, and the beginning of the Preface, which is his Addreſs to God, who is the only Giver of Wiſdom, to beſtow upon him true Underſtanding, that he might lead his ſinful Life to the glory of him, being over-ſwayed from what he was naturally, by him who is the Foun-

tain of all Goodneſs; I ſhall take up his Pattern for a Precedent rather of Imitation, than a Subject of Expoſition.

And firſt, as touching thoſe who ſhall bend themſelves to this Science; Let them reſolve that they undertake a moſt admirable piece of Work, in which (though far be it that I ſhould think that God beſtows upon any of us what we enjoy for our own Merits, but of his free Grace, yet withal) let me exhort any one who ſhall ſet his Studies this way, to addreſs himſelf to the Author and Fountain of Goodneſs for his help, that he may have grace to honour God in the uſe of ſo great a Talent: For I perſwade my ſelf, that whomever God ſhall appoint to be Heir of ſuch a Talent, that he will give him a heart to improve it aright; or elſe he will add to his Judgment for the abuſe of ſo great a Bleſſing.

For whoever ſhall be wanton and diſſolute, and live without the fear of God, what may he not do with ſuch an Art? unleſs God reſtrain him, as certainly he will, hiding this Secret from him, or making it to him a ſnare and trap to betray his Life

into

into the hands of covetous men of the World, as many have found it by ſad experience. Therefore the Lord give both me and thee that grace, that he may be continually before our Eyes, The Alpha and Omega of our Thoughts, Words and Actions: Even ſo Amen.

In the Beginning, when thou madeſt all of nought, a globous matter, and dark, under confuſion, by him the beginning, &c.

FIrſt then caſt thine Eyes upon the Works of God, and behold that work of his hands: Conſider how the glorious work of Creation was begun by him, even by Chriſt, for whoſe ſake this very Science is communicated unto the Sons of Men, as *Bernardus Treviſan* witneſſeth, who in his Epiſtle to *Thomas* of *Bononia*, ſaith of this work, That it is done *(Chriſti Gratia)* for Chriſts ſake.

Conſider how out of one Maſs the Lord God by his powerful Command made all things to appear that are in Heaven or in Earth; the heavenly Bodies with their Influences above, and the earthly Matter

below; which by the Rotation of the Heavens produce all ſublunary products, through the word of his Mouth.

Above all which and in all which God is, he is the Maker and the Lord of all, above all, bleſſed for ever, who hath purchaſed to himſelf a People, and redeemed them, and they ſhall reign with him for ever and ever.

For as of one Maſs was made all things, right ſo in our practice muſt it be.

APply all this to the work of this Maſtery Analogically and Allegorically: for as the Lord made all the works which we ſee, ſo he did lay them all under his powerful word of Command, by which they continue to be what they are, and are carried with an uniform motion to that firſt Pattern or Draught of things.

All our Secrets of one Image muſt ſpring.

AS then out of one mixed confuſed Maſs all things had an actual exiſtence according to their ſeveral kinds, ſo out of one Image all theſe Secrets muſt flow: Truth doth not conſiſt in Heterogeneity, but in Unity; for God is one, and his works uniform; and the more Noble any thing is, the nearer to Simplicity.

As in Philoſophers Books, whoſo liſt to ſee.

TO this the Sentences of the Philoſophers concur, as many as have truly underſtood the *Secret*, as *Morien* often and plentifully witneſſeth, *Geber*, *Treviſan*, and many others: The thing is but one in kind, though two in number; and though more things are uſed, yet till they be all brought to an oneneſs of Nature, they are not fit to enter into this work.

Our Stone is called the Leſſer World.

AND therefore our *Stone* is reſembled to Man, who although he have a Wife different from him in Sex, yet one with him in kind; in which ſence it is called the *Microcoſm*, or Leſs World: for indeed, next to Man, who is the Image of God, it is the true little Syſtem of the Great World: I ſhall not particularize here how, for in its place it will fall in ſeaſonably.

One and Three.

THis *Stone* is alſo called *Trine* or *Trinity in Unity*, from the Homogeneity of the Matter, as *Treviſan* ſaith: Our *Stone* is made of one Root, that is, of two Mercurial Subſtances, *&c.* This *Trinity* is diſcerned in the Components; for firſt there is the Body, which is *Sol*, and the Water of *Mercury*, in which beſides its Mercuriality, there is a ſpiritual ſeed of *Sulphur*, which is the ſecret Fire. This is the *Trinity*, theſe are called the Body,

Body, the Soul, and the Spirit; the Body is the dead Earth, which increaſeth not without the celeſtial Vertue; the Spirit is the Soul of our Air or Chameleon, which is alſo of a two-fold compoſure, yet made one inſeparably; the Soul is the Bond of *Mercury*, without which our Fire never appears, nor can appear, for it is naked, it inhabits the *Fiery-Dragon*, and it yields his Soul to the true *Saturnia*, and is embraced by it, and both become one together, bearing the ſtamp of the moſt High, even the Oriental *Lucifer*, the Son of the Morning: This Soul is *Chalyb's* Magical Volatile, and very tender, the true Minera of *Sol*, out of which *Sol* naturally proceeds, which I my ſelf know to be true, and have ſpoken of it in my little Latin Treatiſe, called *Introitus apertus ad occluſum Regis palatium*: This is true *Sulphur*, which is imbibed by the Mercuriality of *Saturnia*, and notes it with the Regal Signet, and being united and revived into a Mineral Water by the Mediation of *Diana's* Doves, it is the ſharp Spirit which in the Water moves the Body to putrefie. Thus is the *Trinity* propor-

proportionable, to wit, three Natures in the first Mixture, the Work is carried an end to perfect Complement distinctly, according to the Vertue of a Body, Soul, and Spirit: for the Body would be never penetrative, were it not for the *Spirit*, nor would the *Spirit* be permanent in its super-perfect Tincture, were it not for the Body; nor could these two act one upon another without the Soul, for the *Spirit* is an invisible thing, nor doth it ever appear without another Garment, which Garment is the Soul. In this it exerciseth its vertue: this *Soul*, as it is drawn from the *Saturnia*, solid and dry, is named our Air, or rather the Chameleon, which is an airy Body, changing its hue according to every Object it beholds, so our Air is of an astonishing Nature, out of which I know all Metals may be drawn, yea even *Sol* and *Luna*, without the Transmuting *Elixir*, of which in my little Latine Treatise (which was the Congest of mine own experience) I spake fully.

This Air being dissolved into Water Mineral, hath in it two of our *Trinity* united so really that in a short digestion the

the ſpiritual inhabiting inviſible *Sulphur* will without addition congeal the *Mercury* in which it is, and make a viſible congelated ſubſtance of *Luna* and then *Sol.*

Thus this *Trinity* is indeed *Unity*, one being Gold mature, fixt, and digeſted in act, the other Gold volatile, white, and crude, yet (in *poſſe*) to be made moſt fixt and ſolid by naked digeſtion. It is not then a deluſion that Philoſophers ſpeak and write, for truſt me (*Viderunt nudam ſine veſte Dianam; ſciens loquor*) I know I ſpeak true, which the Sons of Art do know, and can teſtifie with me.

Magneſia alſo.

THis *Stone* is by the Philoſophers called their *Magneſia*, their *Adrop*, *&c.* with many more names, and is indeed their Stone in the firſt true mixture of the true matter; for it is the true ſeed, and will produce, with the co-operation of external Fire, in a patient expectation of the time of Nature, which is not long to him that underſtands it.

Of

Of Sulphur and Mercury.

FOr that which is done by Nature in many years and ages, in the bowels of the Earth, decocting *Mercury* alone, without addition; Art, to make the work short, first impregnates *Mercury* with a spiritual seed of *Sulphur*, by which it becomes powerful in the dissolution of Metals, and then adds to it mature *Sulphur*, by which the work is shortened; and out of these two Parents of one Root is brought forth a Noble Son of a Regal Off-spring, that is not simply Gold, but our *Elixir*, ten thousand times more precious.

Proportionate by Nature most perfectly.

YEt all this Work of the Artist is only to help Nature; we can do no more, yea we have professed and will profess, that we do only administer unto Nature herein: for all the Works of God are intire, we can but behold them and admire them; and therefore we seek our Prin-

Principals where Nature is, and amend Nature in its own Nature. Nor do we make the ſimple believe, which is the Trade of Sophiſters, that we by our Extractions and Manual Operations upon Vegetables, Minerals, Urines, Hair, or the like, intend to make our ſo highly prized Elixir; but out of ſuch things in which Nature hath put it, we by Art do make it appear by revealing what was hidden, and hiding what was manifeſt.

But many one marvelleth, and marvel may, and muſeth on ſuch a marvellous thing.

WHereas thoſe who work upon other matters than the true, do betray their ignorance herein moſt foully, that they do not conſider the poſſibility of Nature, but work after their Fancy; as though out of combuſtible ſubſtances filthy in their nature, and made up of Heterogeneities, might be produc'd a pure perfect Metallick Subſtance, by reaſon of its unſeverable Unity invincible, and by vertue of its tranſcendent Excellency cleanſing and fixing all leporous and fugi-

fugitive bodies in the Mineral Kingdom, and reducing them to the Anatical proportion of perfectly digeſted *Sol* or *Luna*, according to the quality of the Medicine. When therefore their Principles are not ſound, their Concluſion is always deceitful, and then they not knowing Nature in her Operation, but interpreting the words of the crafty and envious Philoſophers, according to the Letter, do ſtand admiring at the Unconformity of their Work to the Promiſes of the Philoſophers, at leaſt as they underſtand their Books; they admire what this *Stone* is, if it be a Truth, or a Conceit; and why they (as well as any) do not attain it if poſſible: Such meditations uſually fill the minds of unſucceſsful Alchymiſts, who though they be (as they eſteem themſelves) very Judicious, yet cannot ſtumble upon this unhappy *Stone*.

What is our Stone, &c.

THey marvel at the uncouth difficulty of the thing, nor can they almoſt tell what to judge of what they read; foraſmuch as all Philoſophers ſay it is a very eaſie thing.

For Fowls and Fiſhes to us do it bring, every Man it hath: And it is in every place, in thee, in me, &c.

AND in very deed the Antient Wiſe Men have ſo written, and do ſtill write the ſame; as to wit, That it is found in a Dunghil, according to *Morien*; and for the eaſineſs of the charge, they all write plentifully; ſo that in reſpect of time and coſt, *Artephius* and *Flammel* ſay it is but the play of Children and work of Women; and therefore one Excellent Philoſopher, writing of this Maſtery, titles his Treatiſe, *Ludus Puerorum*; that is, Childrens Play.

To this I answer, That Mercury it is I wit.

YEt trust me, though the wise men thus write, and it be true, there is notwithstanding something to be added to their Sentence, according as the Author of *Novum Lumen* well observed, as namely, That this Art is easie to him that understands it, as *Artephius* plainly expresseth; but to him that is ignorant of it, there is nothing can appear so hard; *The Wise Man*, saith *Sendivogius*, *finds it in a Dunghil, but the Fool cannot believe that it is in Gold.* I for my part (through the great mercy of God to me an unworthy and unthankful Creature) I know the Art to be true, and not that only, but also very easie; and I wonder that men of so great parts have studied for it so long in vain; only this I am confident of, it is the gift of God; nor is it *in him that willeth, nor in him that runneth, but in God that giveth mercy*: In which respect I am bold, to the glory of God, to confess that I have the Art, and have Natures Operations in these so hidden Secrets, before

mine

mine eyes at this present writing, which I see hourly with admiration of the infinite Glory, in the beholding of such a great Glory in the Creatures, which, trust me, will ravish the Beholder, to see such a despised Infant as our *Mercury* is, to grow into so strong a *Heroe*, which the World cannot purchase.

But not the Common, called Quick-silver by name.

YEt the difficulty is not over when once it is known that the whole Secret consisteth in *Mercury*; for what more frequent among the Sophisters than to cry, *Our Mercury, &c.* and yet in the Work of Nature they are as blind as Moles? The cause is, for that Nature hath produced a Mineral Juice in the bowels of the Earth, which doth answer to most of the Philosophical Descriptions of their Water; as namely, that it is mineral, quick, current, without humectation, ponderous, and the like; which when the vulgar Alchymists read, they apply it to this naughty *Mercury*, which for in-

ward Qualities hath nothing in it like ours.

Some there are, who truſting to the Sentence of moſt of the Wiſe Men who have written concerning this Art, do reject *Mercury* vulgar in word, when as indeed they dote as much upon it as others, whenas by their mock-purgations they handle *Mercuries* divers ways by Sublimation, Precipitation, Calcination Manual, even to a black ſubſtance, like to Soot or Lamp-black, by diſtillation from ſundry *Fæces*, after grinding with Vinegar, by Calcination with Waters-fort, by Lotions innumerable, changing *Mercury* into ſundry forms, and after quickning him: By all which Operations they imagine themſelves ſecure of the Secret of our *Mercury*, whenas all ſuch ways indeed are but Sophiſms; and yet *Mercury* ſo abuſed is one and the ſame vulgar *Mercury*.

So that upon this Rock more have ſtumbled than upon any other, & yet will ſtumble, till they know how to diſtinguiſh our *Mercury* from Common, and our preparations from that of the vulgar Sophiſters

fers, which have no likeness one to another.

But Mercury, without which nothing being is.

FOr our *Mercury* is Essential and Radical to our Body, and partaker of the nature of it intirely, and therefore it is said to be that *Mercury* without which nothing is; for all things are distinguished by Philosophers by three Principles, (although four Simples have not three, but only by Analogy) among which the most essential is *Mercury*, for the humidity of all things concrete is called their *Mercury*, which is most future to all things, forasmuch as all things owe their beginning unto Water.

For then as the proper specifick *Mercury* of all things is so Essential unto them that nothing is without it, so our *Mercury* is so consubstantial with our Body, that it is one in kind with that *Mercury* of which it was by coagulation concrete, which vulgar *Mercury* is not; and therefore the Body is incrudate by this *Mercury*,

ry, and sends forth its Seed by mixture with it, through the co-operation of requisite temperate external heat.

All Philosophers record and truly sain the same.

TRuly this I could confirm by infinite Testimonies of Philosophers, since there never wrote any who was indeed a true Artist, but he hath affirmed the same: *Geber, Artephius, Haly, Roscus, Flammel, Sendivogius*, the Author of the Rosary, *Trevisan*, with many others, which would be very tedious to name. So that indeed this Work of mine I wrote not because enough hath not been written before, for I do but ecchо to the Voice of all Philosophers, who have left upon record such clear Testimonies of the co-operation of Art and Nature herein, that if Wit were capable of this attainment, the Art would have been common ere now; and I do verily admiring adore the Wisdom of God herein, that an Art so true, so natural, so easie, so much desired and sought after, should yet be so

so rarely found, that the generality of Men, Learned and Unlearned, do laugh at it as a Fable: it is therefore most certainly the Gift of God, who is and ever will be the Dispenser of it, according to his good pleasure.

But simple Searchers putteth them in blame, saying they hid it.

MOst injurious are they therefore to the well-deserving Philosophers, who because they cannot understand their Writings, and through the mis-understanding of the possibility of Nature, do commit foul mistakes in their operations, and therefore reap a ridiculous Harvest, they then blame the falsity of Authors, or at least accuse their difficult writing, not considering that Philosophers owe them nothing, and whatever they write for the information of the studious, it is not of debt, nor yet of Covetousness, for they possess the greatest Treasure in the World; nor lastly of Ambition, for many suppress their names: it is of Love therefore, and of desire to be

helpful to the Studious; which Love to requite with reproaches, is a token of great ingratitude.

Moreover, it is to be understood that the most wise GOD hath a ruling hand herein, and all Sons of Art have their Commission as it were given them; they write and teach according to that permission which the Creator of all things hath given them. I may speak it experimentally, that when my self have had one intent, I have been so over-swayed with unpremeditated thoughts in the very writing, that I have taken notice of the immediate hand of God therein, by which I have been carried beyond what I intended.

And truly it is not our intent to make the Art common to all kind of men, we write to the deserving only; intending our Books to be but as Way-marks to such as shall travel in these paths of Nature, and we do what we may to shut out the unworthy: Yet so plainly we write, that as many as God hath appointed to this Mastery shall certainly understand us, and have cause to be thankful unto

unto us for our faithfulness herein. This we shall receive from the Sons of this Science, whatever we have from others: therefore our Books are intended for the former, we do not write a word to the latter.

But they be blame-worthy which be no Clerks, and meddle with Philosophy.

MOreover, we write not our Books for the information of the illiterate, as though any vulgar mechanick Distiller, Alchymist, or Sophister, should readily carry away the Golden Fleece; or as though any covetous man, who makes Gain his utmost end, should readily gather the Apples of the *Hesperides*; nor yet that any, though Learned, should by once or twice overly and slight reading (as the Dogs lap the Water of *Nilus*) straight-way be made a Philosopher: Nay verily, the majesty of this Science forbids so great impiety; it is the gift of God, and not of Men: Our Books are for those who have been or intend to be conversant about the search of Nature; we hint

the way; prayer to God and patient perſisting in the uſe of means, muſt open theſe Doors. Let therefore profound Meditation, accompanied with the Bleſſing of God, Furnaces, Coals, Glaſſes, and indefatigable pains, be thy Interpreters, and let them ſerve for Commentaries upon our Writings. So I did, ſo I adviſe thee; and the Bleſſing of God attend all ſtudious vertuous Searchers in this way.

But though it Mercury be.

YEt is not the knot untied, nor difficulties overcome, when once a man hath learned to ſing this thredbare Song in Philoſophy, *Eſt in Mercurio quicquid quærunt ſapientes*: for what *Sophiſter* who cannot make ſo great a clatter in theſe general terms as a ſon of Art? the greateſt difficulty is to know what this *Mercury* is, that is ſo deſirable and effectual.

Yet

Yet wisely understand wherein it is, and where thou shalt it seek.

THerefore let me advise every studious Searcher of this hid *Science*, to consider warily with himself what he seeks and would find; nor that only, but in what he would find it: for trust me it is not in this *Science* as some do imagine, that our *Arcanum* may be made out of any thing, nor yet out of any base thing: But in the knowing of the true Principle, consists the first true step to Perfection, according to the Poet, *Dimidium facti qui bene cœpit habet.*

Else I counsel thee take not this work in hand.

BUt he who knows not this our Ocean in which our Water hath its flux and reflux, and our Fountain out of which he may draw this Water for his use, let him forbear this, as a most dangerous *Science*, for he may only expect loss in it, but no profit.

For

For Philosophers flatter Fools with fair speech.

NOr let any expect comfortable Direction in our Books, who know not the true Matter, nor the true Keys by which our Matter is brought forth from darkness into the light; for verily though we write for the inlightning of a son of Art, yet also for the fatal blinding of all such Owls and Bats who cannot behold the light of the Sun, nor can indure the splendor of our Moon. To such we propound rare tricks, suiting to their sordid fancy: to the covetous, an easie way without expence, in an inconsiderable time; to the lazy Book-men, a play without tedious toil; to the unstable, rash, hasty multiplicity of Distillations.

But listen to me, for truly I will thee teach.

BUt to thee, supposing thy qualifications to be Honesty, Secresie, Studiousness and Indefatigableness, we will shew the Truth; yet so, that it may be hid

hid from the Vulgar, yet plain enough to an industrious diligent Reader.

Which is this Mercury most profitable?

PHilosophers have hidden much under the *Homonymum* of *Mercury*, so that it is no hard matter for those that perus their Books to mistake them; yea as many as God will have excluded from this Art, shall certainly mistake.

For many things are by them named by the name of *Mercury*, which are altogether useless in this Mastery, and many Processes have they deciphered, which themselves never did. I for my part shall not tread in their metaphorical steps, but shall herein candidly follow the path of profound *Ripley*, whose Text I annex to my Discourse as I go, because it is an elaborate Piece, in excellent Method; on whom I do not so much comment, for I write mine own experimental knowledge, but rather intend this Treatise for a Light to that excellent Light in Alchymy; these Labours of mine being inferior of themselves: Only to help these to my utmost

utmost, I have confined my Discourse to his Method, which I might (as other Philosophers have done) have scattered here and there confusedly.

Being to thee nothing deceiveable.

AS then I have chosen *Ripley*'s Method to follow, so will I imitate his Ingenuity, and do solemnly profess not to be deceiveable to thee in any thing, though I shall not so unfold the Mysteries, that bare reading shall suffice to shew the unveiled *Diana*.

Know therefore assuredly, that when the Philosophers say, That their Matter is every where, *&c.* This they speak only for the blinding of all such who taking the Philosophers meaning according to the bare sound of their words, do reap Trifles instead of Treasures. I shall therefore let you understand that this subject of the Philosophers is considered either in reference to its Matter, or formal Vertue; in reference to the former, it is a concrete of Water, as all other Compounds are; in respect of the latter, it participates

ticipates of a Celestial Virtue, and that in a high degree in both respects. It is said to be in every place: for the original matter, which is Water, passeth equally through the whole Family of Concretes: and for the celestial Influence, it is so universal that nothing is hidden from the heat of it: so that indeed in this sence it is said to be every where. Moreover, the *Stone* being the *System* of the great World, doth in some way or other represent every thing which is or can be perceived by man; I mean in reference to some or other operation, colour or quality, and therefore the Wise have described it almost by all things imaginable, for to every thing in some or other circumstance it hath resemblance.

It is more near in some things than in some.

YEt to speak properly for information, and not to conceal the Secret, we profess that there is but one kind in which our *Stone* is found, and in number two: understand me not as the Philosopher finds things in his first laborious Preparation,

putation, for so one of the two subjects which being of one kind enter the supernatural work of Generation of the fiery Stone, I say our crude Sperm flows from a Trinity of Substances in one Essence, of which two are extracted out of the Earth of their Nativity, by the third, and then become a pure milky Virgin-like Nature, drawn from the *Menstruum* of our sordid Moore.

Take heed therefore what I do here write.

AND now I call God to witness that I will shew you a great Mystery, our Stone is in one part of a perfect nature, which we would exalt into a more than most perfect, and for this end we stand in need of our true Fountain, which I have elsewhere described, and shall not now repeat: This Fountain hath three Springs, and these are three Witnesses which testifie to the Artist of the truth of his proceedings; these are the Spirit, the Water, and the Blood, and these three agree in one; the Water is a Mercurial Bond, which the Sophisters can behold so far as

the

the outward ſhell reacheth, but the wiſe man can behold his hidden ſecret Centre: the Blood is of our *Green Lyon*, which is indeed the greeneſt or raweſt of the three: for it hath no manner of Metalline *Sulphur*, no not a grain, and therefore is *Totally Volatile*, and it is more raw than the common Water, and yet it is called the Blood, for a moſt ſecret reaſon, becauſe it is the ſeat of the Life, which is the Spirit, as Blood in man is the ſeat of his Life; yea the Spirit by this Soul of our *Green Lyon*, is made manifeſt, and is united to it, ſo that though it be very green or unripe, yet that inhabits it, which is both pure and ripe, and can and will digeſt it with the Water, and make both become life with life: Now the Spirit is nothing elſe but a Chaos, the Wonder of the Wonders of God, which every man almoſt hath, and knows it not, becauſe as it appears to the World it is compact in a vile deſpiſed form; yet is it ſo uſeful, that in humane Affairs none can want it: to the Philoſopher it appears united to the Blood, that is, of our *Green Lyon*, which truly is not a Lyon till the

ſpirit

ſpirit be joyned with it, and then it is made able to devour all Creatures of its kind.

And theſe three agree in one, they are not abſolutely one, mark that; our Fire is not of the matter, and yet it is ainited with the matter, as if it were of one form with it; and there is an agreement in one, though not a radical union; for the ſpirit (which is the Fire) is ſeparable from the Water and the Blood; and then is our Lyon actually Green, but ceaſeth then to be our Lyon, but is the true matter to multiply Emeraulds more glorious than natural.

For if to thee Knowledge never come,
Therefore yet ſhalt thou me not twite.

AND now indeed if any be ignorant, let him be ignorant; I know not what more to ſay, and not tranſgreſs the ſilence of *Pythagoras*. I have told you that our matter is two-fold, crude and fixed; the fixed is by Nature perfected to our hands, and we need only to have it made more

then

then moſt perfect, which Nature alone could never perform; nor is there any thing that can thus exalt Tinctures, but our diſſolving Water, which I told you floweth from three Springs; the one is a common Well at which all draw, and of which Water many uſe; this Well hath in it a Saturnine droſſineſs, which make the Waters unuſeful; theſe frigid ſuperfluities are purged by two other Springs, through which the Water of this Well is artificially cauſed to run: theſe Springs make but one Well, whoſe Waters appear dry, the humidity being ſealed; the Well it ſelf is ſurrounded with an Arſenical Wall, the ſlimy bottom abounds with the Firſt *Ens* of Mineral *Salt* and *Sulphur*; which acuate the Water of the firſt Well, whoſe primary quality is Coldneſs; being thus acuated, it becomes ſo powerful a *Menſtruum*, and ſo pleaſant to the Metals, that for its peculiar Vertue it is choſen for to be the Bath of the Sun and Moon.

For I will truely now thee excite to underſtand well Mercuries three.

BUt becauſe one Book never is ſufficient in this Maſtery, to diſcover all that is to be known, and other Authors write variouſly of *Mercury*: Attend further what I have to ſay to thee concerning this point.

We have in our work properly three *Mercuries*, of which one is to be by the Philoſopher prepared, of which I have ſpoken; and this being joynd with the perfect Body, and ſet to digeſt, the Glaſs is ſhut, and then in this firſt Compoſition is the Matter called *Rebis*, that is, (two things) to wit in Number, for you may yet ſeparate each from other in its intire nature.

Theſe two being joyned, do operate ſo within the Veſſel till the Compound become a black Powder, which is then called the Aſhes of the Platter.

This Powder relenteth into a black Broth, which is called *Elixir*, or Water extracted by Elixation, which is reiterate Liquefaction.

This

This Elixir is divided into a more subtile part, which is called *Azoth*, and the grosser part is called *Leton*, which is by *Azoth* washed and whitened.

In *Rebis* the Matters are confused, in *Elixir* they are divided, and in *Azoth* they are conjoyned with an inseparable union.

The Keys which of this Science be.

THese *Menstruums* or *Mercuries* are the very Keys of this Science: The first is the Philosophers Key, the other two are Natures Keys.

Reymund his Menstrues doth them call.

THey are called by the wise men *Menstrues*, in three respects: first for the secresie of them; as those Lunary Tributes of Women are hid from common view, so these *Mercuries* from vulgar Searchers. Secondly for the Prognosticks of them; as those in Women betoken maturity to conceive, so these are called *Menstrues* because they are fit for

procreation. Thirdly in regard of the office of them; as those in Women are accounted nutritive for the Embrion, so our Child is nourished by these to perfect age and strength.

Let me add a fourth reason, and that is, in respect of the time; the Philosophical Preparation will hardly give thee thy first *Menstruum* fit for thy use in less than a month. And after conjunction thy first *Menstruum* will begin to hold of the nature of the Body in another month, and then thou shalt see a show of the second *Menstruum*; but wait till another month, and thou shalt see thy second *Menstruum* compleat; then yet wait a third month, and thou shalt see a show of the third *Menstruum*, which in the fourth month will perfectly exuberate, and then with it thou shalt soon see perfected *Sulphur* of Nature, for it is Fire of Nature; and in this first Exaltation is the white Stone perfected.

Without

Without them truly no Truth is found.

HE then that knoweth not the Secret of our *Menstruals*, let him forbear the practice of the Work, for verily he may expect nothing but a sophistical Deluſion inſtead of the true Work of Nature: He is like a man that would enter an inacceſſable Caſtle without a Key, or ſhoot in a Bow without a ſtring.

But two of them be ſuperficial.

NOw that you may know our Secrets exactly, we ſhall faithfully diſcover unto you our Experience, as cordially as a Brother may declare to a Brother; and ſhall reveal what I never found yet revealed in any Author.

There are in our *Mercury* three Mercurial Subſtances, which may well be called *Menſtrues*, the one the more groſs part, (which though it be a Water, yet it being the moſt palpable part, and viſible, may be termed the Body of the Water: the laſt is a Fiery Form, which is the

Blood of *Cadmus*; this is a real invisible form, which is essentially and formally *Sol Volatile*: the second is the mean Soul, which Philosophers without Equivocation call *Saturn*'s Child; the middle substance of these three, are made into one wonderful *Mercury*, which hath not its like in the world.

Now for the superficiality of the two first *Menstrues* or *Mercuries*, and the essentiality of the third, know and understand, for our speech will be very mysterious: Know I say, what it is to be superficial, and what essential: Essence you know is invisible, and more formal then material, which doth actuate the matter, and ripens it; but that which is superficial is visible, and may be seen, and is more material and passive: Now those two first which are superficial, are the Water and the Blood, the essential *Menstrue* is the Spirit, which all are in one; yet distinguished in number, though not in kind.

The third Essential to Sun and Moon.

SO then two are material passive substances, which are united in our sophical *Mercury*; the third is an active essence which is hid in our *Mercury*, which is essential to Sun and Moon, because it is a Fire, which is *Sol* volatile; and as the Artist may govern this *Mercury*, it will digest the passive Principles either into *Sol* or *Luna*, at the Philosophers pleasure.

Their Properties I will declare right soon.

I Shall by and by in its place describe to you all the Properties of these three *Menstrues*, when I come to it; in the mean time take notice that by this *Mercury* in which are three *Mercuries*, or *Menstrues*, the perfect Bodies will be calcined, and then dissolved into *Mercury*, which is not then so properly called a *Menstrue*, for it is the Fruit it self, called *Azoth*, or Virgins Milk; which is a digestion beyond the *Menstrues*.

And Mercury of Metals essential,
Is the Principle of our Stone material.

THe Bodies when they are dissolved do transmute the foresaid *Mercuries* by their own ferment, into their own nature, for the Fire of Nature assimilates all that nourisheth it to its own likeness; and then our *Mercury* or *Menstrue* vanisheth, that is, it is swallowed up in the Solary Nature, and all together make but one universal *Mercury*, by intimate union, and this *Mercury* is the material Principle of the Stone; for before our *Mercury* (as it was compounded of three *Mercuries*) had in it two which were superficial, and the third essential to *Sol* and *Luna* only, not to the Stone: for Nature would produce these two out of it, by artificial decoction: but when the perfect Bodies are dissolved, they transmute the *Mercury* (that dissolved it) and then there is no more repugnancy in it, then is there no longer a distinction between superficial and essential, but all is become essential: And this is that one matter of the Stone,

that

hat one thing which is the subject of all Wonders.

In Sol and Luna our Menstrues are not seen.

WHen thou art come to this, then shalt thou no more discern a distinction between the Dissolver and the Dissolved; for the Water shall neither ascend nor descend, go out nor in alone, but the Fire of Nature shall accompany it, and the colour of the mature *Sulphur*, which is unseparably joyned, shall tincture thy Water.

It appeareth not but by effect to sight.

SO that thou shalt never see them severed one from the other, but shalt discern them by the effect, and by the eye of thy mind more then of thy body Therefore saith the Philosopher, *Azoth* and Fire are sufficient for thee in the middle and end, but not in the beginning, for then they are not our *Mercury*, that is our universally united *Mercury*. But in

the

the first days of the Stone, there appear four Elements, of which three are in the *Mercury* sublimed, and one in *Sol*, which is counted all for Earth till it be dissolved, and then it fermenteth the *Mercury*, and makes the three qualities of it, which it hath, drawn from three substances to unite into one *Mercury* which hath all in it one essential property, and that is Solary, which first will shew the Moon in the full, and is the true one matter of all our Secrets, our one Image out of which springs white and red, not bare *Sol* and *Luna*, as will spring out of our *Mercury*, which we prepare with our hands, but the white and red Elixirs, which shew that this *Mercury* which Nature hath made in the Glass, without our help, is far beyond that *Mercury* which we prepared with a laborious toil.

This is the Stone of which we mean,
Who so our Writings conceiveth aright.

AND verily he that hath well studied our Books shall understand that this general one *Mercury* which we call *Azoth*, is indeed our Stone, which wanteth only digestion, for it is inseparably united, not in a Dyptative Conjunction, which is barely a mixture of the Sun with our *Mercury*; or Triptative, which is a mixture and union of the Body, Soul, and Spirit, which is before Putrefaction; but Tetraptive, which is the Azotization of qualities, which is the first degree of the white Stone, which will then grow higher and higher, till the Moon come up to the full.

It is a Soul and Substance bright.

THis Stone or Virtue multiplicative is not in relation to the matter, but the form, which doth make the matter to receive and after impress Tinctures: for who could believe that *Sol*, in which the vir-

virtue is but unary, I mean only ſufficient for it ſelf, ſhould by the addition of our *Mercury*, which in reference to its material parts, is below the degree of *Sol*, and needs digeſtion, and that only to naturate it to the height of *Sol*, I ſay that by the mixture of thoſe two Venerial Tinctures, ſhould be multiplied in a manner infinitely.

Of Sol and Luna a ſubtile Influence.

WEre it not that this Tincture which in the *Mercury* is *Sol* and *Luna*, were as a Soul, that is, a ſpiritual thing, it were impoſſible; it is therefore the very *Dos fœcunditatis* which is in Minerals (which doth appear in their Lunary and Solary Tinctures) which was put and planted on and in them, in the firſt Benediction of (*Creſcite & Multiplicamini*) which increaſing is in ſome things *juxta quantitatem*: This is in quality.

Whereby

Whereby the Earth receiveth reſplendence.

SO then the matter of Minerals is a dead paſſive thing, in which there is included a Light, which is cloathed (*vitali Aura ætheria*) as I may ſpeak; this form of Light is it which doth actuate and ſpecificate or determine the matter; and this ſplendor or Light is in all Metals, *Sol* or *Luna*, which are conſpicuous more eminently in thoſe two perfect Bodies *Gold* and *Silver*, but are in other Mineral Bodies more Clouded and Eclipſed with an earthly fæculent interpoſition between the fulgor and the ſuperfluities, which is the Imperfection of ſuch Bodies; and is accompanied with a rawneſs and inconſtancy in the *Fire*, the Impure carrying away the Pure.

For,

For what is Sol and Luna, saith Avicen,
But Earth which is pure White & Red?

SO then *Sol* and *Luna* is more formal then material; for the matter is a gross Terrene Substance, but the form of Light purifying the Substance, is a most subtile spiritual thing which doth ennoble the grossness of the matter by a Fire-abiding Tincture.

Take from it the said Clearness, and then
That Earth will stand but in little stead.

BUt if this Tincture could be separated from the *pondus* of the matter, the remainder would be an unprofitable Terrestriery: Our work therefore is for to advance this Light by exaltation in the matter; which as it in its simplicity is but in unity, so it may be brought to a Virtue millenary, and gradually so exalted, that the matter would seem to be quite swallowed up of the form; and yet in this exaltation it is not the *moles* or *pondus* that is the Solary or Lunary Virtue,

but

but a Light whose multiplication is not in the increase of *pondus*, but in the circulation of Natures; till the Heavenly illuminate the Earthly with an immediate Beam, all interposition being removed out of the way.

The whole Compound is called our Lead.

FOr to attain this admirable multiplication Philosophers have found out a most subtile yet very natural Composition, which hath been not a little sought for by many: this the wise Antients, both to describe the Fountain of these Mysteries, as also to hide the Secret from the unworthy, have mystically called their Lead.

The quality of Clearness from Sol and Luna doth come.

THis Lead, so called from the appearing baseness of its original, is notwithstanding of an admirable power, for it contains the Bath for *Sol* and *Luna*; that is, the *Sun* and *Moon* enter into it, and

send

send out their Tinctures into it, which receiveth, and like to a fertile Soil ennobleth it an hundred and an hundred fold.

These are our Menstrues, both all and some.

THus have I in general given you a description of our *Menstrues*, which are three, *Acetum*, *Elixir*, and *Azoth*; which I shall now particularly describe.

Bodies with the first we Calcine naturally perfect.

THe first *Menstrue* we call our sharp Vinegar, with infinite other names which it will be tedious for to recite; and with this is made our Magical Solution of *Sol*; this, saith *Sendivogius*, is (*Menstruum mundi in sphæra Lunæ toties rectificatum ut possit calcinare Solem.*) In this, saith the noble Author of the Hermetical *Arcanum*, is made *Eclipsis Solis & Lunæ in Cauda Draconis*: this is, as *Artephius* saith, the only Instrument in the World for our Art: for it causeth the Sun to putrefie; that is, it loseth its hard compaction,

ction, and makes it to be an impalpable Powder, as saith the truth-telling *Flamwel.* In this Calcination, as all Authors testifie, and our own Experience hath taught us, Natures are united, Colours are mingled, and one holds of the other, and this is the period of the first *Menstruum*, which ends in this Circulation.

But none which been unclean.

THis Blackness many erroneously conceive to be uncleanness, but it is not so, for it is only the Sepulcher of our King; in which, though he seem to have lost what he was, yet from hence he shall arise what he never was before.

Except one.

AND verily there is nothing of an unclean nature that entreth our Composition except one thing, which is the Instrument moving the *Gold* to putrifie; and in regard that it doth naturally incline the Body to putrifie, and is as it were the very grave of it, it is called by some Philoso-

phers *Aqua fœtida*, and by ſome *Mortis Immundities*; yet indeed it is not in its own nature unclean, but made pure, as pure as the Art of the Artiſt can make it with the help of Nature, joyning Conſanguinty with Conſanguinity.

Which is uſually Named by Philoſophers their Lyon Green.

THis hidden Body, or rather Chaos, the Philoſophers have highly extolled and deeply concealed, but they uſually call it their *Green Lyon*, which many miſtaking apply to *Venus*, and ſome to *Vitriol*, which is all one in a manner, *Vitriol* being only Copper corroded by an embryonated Salt; but Fools, ſaith *Ripley* (in his Errors) call it the *Green Lyon*. I ſhall diſcover this Subject to you, ſo far as I dare, in this following Song.

The Learned SOPHIES FEAST.

WHoſo would laſting and eternal Fame
Deſerve, Learn thou the Lyon Green to tame.
But this before you can by Art attain,
To ſtudy him to know thou muſt be fain;
Nor is it, truſt me, for a ſtupid Fool,
Nor yet for one brought up in vulgar School.
I ſhall him therefore lively out pourtray,
Leſt from this Banquet you go lean away.
This Song I ſtile the Learned Sophies Feaſt,
Prepare your ſelf to come a worthy Gueſt:
With Mind attentive to my words give heed,
Leſt you, inſtead of Meat, on Fancies feed.
This horrid Beaſt, which we our Lyon *call,*
Hath many other Names, that no man ſhall
The truth perceive, unleſs that God direct,
And on his darkened Mind a Light reflect.

Tis not because this Subject doth consist
Of Animal Components (he that list
May well conceive) that we do therefore use
The name of Beasts; nor is it to abuse
The Readers; he whoever so doth think,
With stupid Sots himself doth hereby link.
But it's because of the transcendent force
It hath, and for the rawness of its source,
Of which the like is no where to be seen,
That it of them is nam'd the Lyon Green.
Now listen, and I shall to you disclose
The Secret, which times past hath like a Rose
Been hedged so on every side with Briars,
That few could pluck it at their hearts desire.
There is a substance of Metalline Race,
If you the matter view, whose louring face
A Sophister would at first sight so scare,
That he it to approach would never dare;
The form that's visible is very vile,
And doth Metalline Bodies so defile,
That none to see it could be brought to think
That thence should spring bright Phebus
Pearly Drink:
And yet, O strange! a wonder to relate,
At this same Spring naked Diana *sat.*
Who horn'd Acteon *for his ventrous peeping.*
This Spring two dreadful Beasts have in
their keeping; *Which*

Which drive away rash Searchers to their woe,
Them to inchant, the Art who do not know.
Yet further for to answer your desire,
I say this subject never felt the fire
Of Sulphur Metalline, but is more crude
Then any Mineral, which doth delude
Th' unwary, and in Fire fugitive
'Tis found th' impure away the pure doth drive;
And its Components are, A Mercury
Most pure, though tender, with a Sulphur dry
Incarcerate, which doth the flux restrain,
And as in shackles doth the same detain.
This Sulphur with malignant qualities
Doth so the Mercury infect which with it lies
That though they have no fundamental union,
Yet hereby is debarr'd the sweet communion
Which otherwise would surely intercede (Lead
Between this Virgin-Nymph, which we call
And her dear Sister which in Silver streams
Runs down abundantly, then should the beams
Of bright Apollo cause the Dews which fall
From these commixed Waters, from the tall
Aspiring Mountains, gliding through the Vales,
Fire to conceive of Nature, which avails
To warm the Bath for Sol, in which he may
Descend and wash, and with fair Phebe play,

Till flesh and youth renewing, they be able
To shine with glory, aye multiplicable.
Know then this Subject, which the sure Base
Of all our Secrets is, and it uncase; (price,
And chuse what thou shalt find of greatest
Leave Sophisters, and follow my advice:
Be not deluded, for the Truth is one,
'Tis not in many things, this is our Stone.
At first appearing in a Garb defil'd,
And to deal plainly, it is Saturn's Child:
His price is mean, his venom very great,
His constitution cold, devoid of heat.
Although 'tis mixed with a Sulphur, yet
This Sulphur is combustible, to get
Another Sulphur Metalline and pure,
And mix with the Mercurial part be sure.
This Sulphur in the House of Aries *seek,*
There shall you find it, and this is the Greek
Alcides, *which with* Jason *Journey took*
To Colchos, *this is it which never Book*
As yet reveal'd, and yet I will proceed,
And greater Mysteries unfold with speed.
Our Subject it is no ways malleable,
It is Metalline, and its colour sable,
With intermixed Argent, which in veins
The sable Field with glittering Branches
stains.

The pure parts from the impure, thou ſhalt never
With Fire *or* Water *for this work diſſever.*
Nor with the hardeſt Iron dig it thence,
For Steel 'gainſt this affordeth no defence.
So eaſily as any little Boy
A Giant can ſuppreſs, this can deſtroy
Alcides *Breſt-plate, with his Target ſtout,*
And put oppoſing Armies to the rout
Of Swords and Spears, O wondrous force, and yet
The Sages this have ſeen, when they did ſit
In Council, how this Fury they might tame,
Which (as unparallel'd) they then did name
Their Lyon Green, *they ſuffered him to prey*
On Cadmus *Sociates, and when the fray*
Was over, they with Dian's *Charms him ty'd*
And made him under Waters to abide,
And waſh'd him clean, and after gave him Wings
To fly, much like a Dragon, whoſe ſharp Springs
Of fiery Water th' only way was found
To cauſe Apollo *his Harp-ſtrings to ſound.*
This is the true Nymphs Bath, which we did try,
And prov'd to be the Wiſe Mens Mercury.

IN this Song you have the *Lyon Green* so described, that more I dare not, more I cannot, unless I should pen you down the Receipt *verbatim*, which God and Reason forbids.

He is the mean the Sun and Moon between,
Of joyning Tinctures with perfectness.

LEarn then to know this *Green Lyon* and its preparation, which is all in all in the Art, it is the only knot, untie it, and you are as good as a Master; for whatever then remains is but to know the outward Regimen of Fire, for to help on Natures internal Work.

As Geber *thereunto beareth witness.*

MOreover be not various, seeking that in many things which is verily but in one thing; for in all the world there is not any one subject but this: *Ripley*, after the Rehearsal of all his Errors, tells you, That he never saw true Work but one: And *Geber*, *Exacte (inquit) singula*

summa

simus experti, idque probatis rationibus & nihil invenimus præter solum unctuosam humiditatem penetrantem & tingentem, &c. And *Artephius* saith, There is no other subject in the World for this Art, naming it, although in a Philosophick manner, wonderous subtilly. I counsel thee, with *Ripley*, to learn to know this one thing which I have faithfully declared, and I know what I have declared experimentally to be true: He that understands me will have cause to thank God and me for what Light I have given to *Ripley*: He that with me understands *Ripley* will easily discern.

With the second which is an humidity
Vegetable reviving what erst was dead.

OUr second Water, or *Menstruum*, or Fire, is our Elixir, which is an Elixation of our Matters, or drawing forth the Tincture out of our dissolved Bodies; which doth cause our dead Body to rise, and to spring forth in Sprigs and Branches, like to the tender Grass in the Spring out of the Field; and this so long

until

until an intire Triptative Union be made of Body, Soul and Spirit. In this operation our Body of the Sun hath its dead *moles* turned into a living quick active Spirit, and our Compound after death begins to ſprout, and to ſhew its true Vegetative nature, it is indowed with a green Colour, which is the ſign of the growth of all things.

Both Principles Materials muſt looſed be.

HEre your Natures are changed, and hold one of another, and become one inſeparably; that is, the Solary Nature is not to be divided from the *Mercury*, nor the Fire from the Water, but with one the other is always moved; and ſo though there yet be a *ſuperius* and an *inferius*, an *aſcendens* and *ſubſidens*, yet now *quod eſt ſuperius eſt ſicut id quod eſt inferius.*

And Formals, else they stand in little stead.

NOw between the two Extreams of *Mercury* and *Sulphur*, you have a marvellous *medium* ingendered: now the form of *Gold* is taken quite away, and it hath at present an accidental imperfect form, which is the mean through which it passeth to its transcendent perfection.

These Menstrues therefore know, I thee reed.

LAbour with all thy might to attain the skill of these two first *Menstruums* Theoretically and Practically; the first is to be by thee prepared and proportioned in the beginning, before thou attempt any thing. When thou hast the true Nymphs Bath, then joyn this Spouse with her beloved Husband, and see if she will make his Body fall to sunder in impalpable Atoms: Then let *Saturn* be thy Chamberlain, and let him gather together these dissevered members, and of them make one broth, in which is blackness compleat, after which followeth greenness;

and

and then shalt thou know that thy Compound is by the living God endowed with a vegetable Soul.

Without the which neither true Calcination Done may be, nor true Dissolution.

HE who knoweth not the Mystery of these two *Menstrues*, can never attain either to Calcination or Dissolution of the Philosophers: The Mystery of the first consists in the acuating of thy Vinegar with the Blood of our *Green Lyon*, and the Soul of the *Fiery Dragon*, which is by seven *Eagles*, which are seven Cohobations and Depurations of thy feminine Sperm, till it conceive a spiritual seed, or true natural heat, to animate thy young King.

The Mystery of the second *Menstrue* consists in the true proportion of thy first Water, with its own Body, and the administration of true heat external, by which the combat between the *Eagles* and the *Lyon* may be stirred up; thus shall the Duel be ended, the *Lyon* rent in pieces, and the Carrion of its Carcass shall

kill

kill the Eagles; and out of these Atoms shall the second Water be made apparent by Dissolution.

With the third Humidity most permanent.

THe third *Menstrue* is by *Artephius* called the second Water, for our second he doth joyn together with the first; although where he doth particularize the three Fires, he doth then distinguish three *Menstruums*.

The like course many Philosophers have used in the description of their Operations, some omitting the first, or at least confounding it with the second, for the greater obscuring of the Art.

But we have (beyond what any have hitherto performed) particularly insisted upon the three in order, and have taken more pains in the discovery of the first, because the wise Ancients have taken such pains to conceal that most; and after that we have made an orderly proceeding to the second, which we have in like sort handled, and this being performed, we do now address our selves to the third.

This

This is called by *Ripley* a most permanent Humidity: and note by the way, that the first Water is called by Authors a permanent Water likewise; but take notice that there is a different reason for each denomination; for first of all, all *Mercury* is Water permanent, that is, the parts have no Heterogeneity, they will not leave one another in the examen of the Fire, but either all flyes and is unconstant, or else all abides and is constant in the tryal of *Vulcan*: and so is our first *Menstruum*. And in this our *Mercury* and *Common Mercury* agree, besides the identity of matter, for it is the form only that distinguisheth them. But in the next place, our Water is permanent with the Body, which *Common Mercury* is not; that is, it by digestion doth unite, not only adhere to it, so that both together do make one *Individuum*, which is done by our secret Conjunction. But lastly, when the Body is thus by our Water reduced, at last it comes that the four Elements are united in this Water. After Putrefaction and Purification, which is the last most laudable Tetraptive Conjunction,

junction, and now the Tincture is the Spirit, and the Spirit is the Soul, and the Soul is the Body, and all these are one.

Incombustible and unctuous in his Nature.

THis is our true Incombustible *Mercury*, for it is totally purged from all its burning fæculency; *Gold* though it be a pure Metal, in respect of others which are imperfect, yet compared with our Stone it hath also its fæces; but this when it is taken away by Putrefaction and Ablution, then becomes a total separation of what is precious from what is vile, and as the Philosopher well saith, In the troubles of this our stormy Sea, all that is pure will ascend, and all that is impure descend, and will abide in the bottom of the Vessel in the form of a combust Earth; then is made the new Heaven and the new Earth, pray to God then that thou mayst see when there shall be no more Sea. Yet I say before thou hast this final Incerations, thou hast this most incombustible *Menstruum*, and most permanent, in which Nature and Art have

have conſpired and made a Purification beyond what Nature alone could ever have brought to paſs.

Therefore this *Mercury*, though it be liquid and in the form of *Mercury*, it is notwithſtanding Unctuous, that is, great with Child, which Child is *Sulphur*, which *Sulphur* it will in the end bring forth, and ſhall then be ſealed up in the belly of this Infant, which is when all is fixed, and *Mercury* is then hidden under the fixity of *Sulphur*.

Hermes *Tree unto Aſhes is burnt.*

IT doth therefore naturally incline it ſelf unto Inceration, for Earth is the Nurſe of our Stone, and in it is its virtue attained, and its perfection intire, according to noble *Hermes* in his *Smaragdine* Table; *Vis* (ſaith he) *ejus eſt integra ſi verſa fuerit in terram.* By vertue of this third permanent pure incombuſtible Water, thou ſhalt at laſt attain a total Inceration; for this Water though it be wholly *Mercurial* to ſight, yet hath it in its own Bowels its own *Sulphur*, nay it is

all

all *Sulphur*, and that all incombuſtible. This work is called the burning of *Hermes* Tree to Aſhes, which is done thrice; firſt, into a black unctuous Calx, as impalpable as Atoms, which are only to be diſcerned in the Sun-beams: ſecondly, into a fine white Calx, in which is the *Moon* in the full: the third, a red Calx, in which the *Sun* is Orient. Now know that the firſt Calcination is from the vertue of the *Sun*, in which the *Sun* ſeeks to riſe, but by reaſon of the equal oppoſition it finds from the water, it is beclouded, and after through the interpoſition of the Earth, totally Eclipſed.

This Fire therefore, becauſe of the mixture of it with the natural Fire of *Sol*, which is in it diſſolved, is called unnatural; the firſt Fire of our Water is called Fire againſt nature, and the Fire of the *Sulphur* of the perfect Body is called Fire of nature. In this operation, through the power and will of the Almighty, the Body which hath been ſo long dead, is by this Water quickned, and actually ſprouts like to a Vegetable; for when the pores of it are opened by

the moistning of our Water, it straight begins to follow the Spirit upon the Fire, the Spirit then doth mount aloft; which the Body thus made tender cannot follow, but as the Poet saith, *non passibus æquis*, as a Son that is little followeth his Father. It therefore in a token of its friendship with the Water, doth bud forth like to the tender Frost upon the surface of the Earth, and retains a quantity of the Water with it self, occupying a middle room between the bottom and the top; in which respects the Philosophers have called it their Soul, which to shew its union to the Body, riseth no higher then it can have a root or Basis below; and to manifest its love to the Spirit, it doth as it were climb after it highe and higher for its season, until at length it return from whence it came. And verily this Soul is the Magnetical *Medium* between the Spirit and the Body, which doth desire the Spirit as its true drink; and therefore as it grows dry, it doth attract the greater drops of sweat, which falling to the Earth, arise in a pleasant fume, and do moisten the grow-

growing virtue with a pleasant dew, by reason of which it grows every day more and more.

This Tree of ours some have compared to one thing, and some to another; some to a Cypress or Fir-Tree, which indeed may seem to resemble it; others to Haw-Thorn Trees, as *Ripley* in his *Gate of Elbation*; others to Shrubs and Bushes, others to thick Woods, and in these Woods, saith *Lambspring*, there is a Beast all over black. I confess there is a similitude between our Germination, and all these; others, because of the Humidity of the Compound, which is ever and anon returning by drops, have likened it to a moorish low Bog, in which Rushes grow, and Toads keep; others have called it their Coral, which is indeed the fittest comparison, for in our Tree there are Shoots and Sprigs, without any thing that may be properly likened to Leaves; as then Coral is an union of a Vegetable and a Stony nature, so is it in our Tree, (for Stones and Minerals are of one Imposition) our Tree is Metalline, and yet through the

power of God it ſeems to Vegetate. 2ly. Coral grows under the water, where one would think no Vegetable could grow; ours alſo grows in a heat in which no Vegetable but it ſelf can grow. 3ly. Coral hath many Sprigs and Branches without Leaves; ſo is our Tree. 4ly Coral as it is under water hath a moſt exquiſite biting taſt, which in the Air it quickly loſeth; ſo our Stone, or Tree Metalline, in its place is of a portique fiery nature, but taken out, it in a ſhort ſpace loſeth the ſame irrecoverably. 5ly. There are five ſorts of Coral, the common Gray, the Milk White, the Green, the Bloud Red, and the Black; ſo our Tree is at his periods of all theſe colours, and in this form, which Tree by the heat of the Fire is dryed to a Calx, which is called the Aſhes of *Hermes* Tree. Laſtly, Coral is more heavy then any other Vegetable; and ſo is our Tree beyond all Vegetables, yea and Coral it ſelf, in ponderoſity. It was not therefore a fortuitous compariſon that Philoſophers named their Maſtery the Tree of the *Heſperides*, nor is it in vain that they

bring

bring in *Jason* pouring Broth at the Root of it to attain the Mastery; for verily the wise Philosopher (noted by *Jason*) so governing his Fire, that the *Lunaria* or Water of the *Moon* may return to the Earth in which these Trees grow, the Earth will at length be so dryed by the heat of the *Sun*, that it shall afford the Tree no more moisture; then shall the Tree it self be calcined by the prevailing heat, into a Powder impalpable, first black, then white, then red. Therefore is our little Glass by *Flammel* in his Summary named the *Philosophers Garden*, in which the *Sun* riseth and setteth, and the Philosophers Tree is moistned with the dew of Heaven day and night without intermission.

It is our natural Fire most sure.

THis *Mercury* drawn out of the *Sun* is the true natural heat, in the acuating and stirring up of which is the whole secret of the Mastery; this is the honoured Salt, when this is made to appear thy operations will be so admirable, that they will

will take up thy whole worldly content, and with their variety the time will seem so short, that thou wilt not take notice of any tediousness in the passing of it.

Our Mercury, our Sulphur, our Tincture pure.

THis is our *Mercury* which cannot be attained with money, which is nothing but *Sulphur*, and *Sulphur* which is nothing but Tincture, in which all Elements are proportioned perfectly.

Our Soul, our Stone born up with wind,
In the Earth ingendred. Bear this in mind.

THis is our Body, which is now become all Soul and all Spirit, all the pure parts are separated now totally from the uncleanness of the dead; it is our Stone, though it be as yet volatile, yet it hath all in it essential to our Stone, and therefore though it fly and sublime for the space of seven times, yet his Nurse is the Earth, and therefore to it as to its Nest it returns, and in seven sublimations what was before all Heaven, will now become

become all Earth. And this is the period of all the Rotations, and Natures consummation.

This Stone also tell thee I dare,
Is the vapour of Metals potential.

AND now if any should demand of us what our Stone is, we shall answer him, that it is *Gold* digested to its height of purity and perfection, through the cooperation of Art and Nature; but the means to get this, is to learn to turn thy Body into a vapour, that is, into *Mercury*, which then ascends in form of a vapour.

How thou shalt get it thou must beware,
For Invisible truly is this Menstrual. (cal,
Howbeit with the second Water Philosophi-
By separation of Elements it may appear
To sight in form of Water clear.

BUt the means to attain this is not a light work, it requires a profound meditation, for this is the Seed of Gold, (which as the Poet sang, *recluſa reſedit longius*) it is involved in many links,

and held Prisoner as it were in a deep Dungeon; so that as the noble *Sandivog* hath it, it is the work of a very wise Philosopher to let loose *Sulphur*; he that knows not our two first *Menstruals*, is altogether shut out from attaining to the sight of this third and last *Menstrue*; yet he who knows how to prepare the first Water, and to joyn it to the Body in a just *pondus*, to shut it up in its Vessel Philosophically, until the Infant be formed, and what is the greatest of all, to govern his Fire dexterously, so as to cherish Internal heat with External, and can wait with patience till he see his signs, he shall see the first Water will work on the Body till it hath opened the pores, and extracted partly the Tincture of *Sol*, which as it comes out gradually, so it contests with the first Fire against Nature, so long till they be reconciled in an imperfect *medium*; in which they, like to weary wounded Combatants, lye gasping and panting for breath, and at length dye; and then appears the second Water of the wise, which doth ascend and descend so long til it revive the dead

Car-

Carkaſs, and then a Soul comes into it, and it vegetates and circulates, and changeth colours ſo long, till Blackneſs vaniſhing there be made a perfect union and univerſal temperament of Elemental qualities, never more to contend together: then the whole Compound for a time appears like to a new glorious Water, glittering like Oriental Pearls, and Fiſh-eyes.

Of this Menſtrue by labour exuberate,
With it may be made Sulphur of Nature.

THis is it which *Raymund* calls his *Mercury* exuberate, as much as to ſay, *Mercury* with Child; *Artephius* calleth it, the Salt pregnant, for it hath *Sulphur* actually hidden under the *Mercurial* quickneſs; therefore it by digeſtion is eaſily turned into our Stone, which is *Sulphur*, or Fire of Nature.

If

If it be well and kindly acuate,
And circulate into a Spirit pure,
Then to dissolve thou must be sure
Thy base with it in divers wise,
As thou shalt know by thy practise,
That point, &c.

THis *Mercury* thus renovate or new born, may by the Philosopher be diversly handled; for he may take his work from the Fire, and circulate and cohobate this *Mercury* by a peculiar operation, which is partly Mechanical, till he have a most admirable pure subtile Spirit, in which he may dissolve Pearls and all Gems, and multiply them or his Red Stone, before it be united with a Metal in projection for the making of *Aurum Potabile*. And in this *Mercury* thus circulated, is doubtless the Mystery of the never-fading Light, which I have actually seen, but yet not practically made. In a word, every one who hath this exuberate *Mercury*, hath indeed at command the subject of wonders, which he may imploy himself many ways in both admirably

rably and pleaſantly. And certainly he that hath this, needs no information from another; himſelf now ſtanding in the Centre, he may eaſily view the Circumference, and then operation will be, next to the Spirit of God, his beſt Guide. Know then, that if thou be a Son of Art, when thou art once arrived hither, thou art ſo far from being at the end of thy ſearch, (unleſs thou make *Gold* to be thy final object, and ſo thou ſhalt never come hither) that thou art but now come into the Myſtical School of the hidden wonders of God, in which thou mayſt every day ſee new Miracles, if thou be ſtudious and deſirous of knowledge, which all *Adepti* are; they prize skill before any earthly thing, and therefore refuſe Honour and Pomp, and retire only to the beholding of God and his Works, in this admirable Looking-glaſs of the moſt hidden Myſteries of Nature.

For

For so together they may be circulate,
That is, the base oyl and vegetable Menstrual,
So that it be by labour exuberate,
And made by craft a Stone celestial.

YEt doth not wisdom come naked, but with her she brings riches and length of days; for this exuberate *Mercury* is an Hermaphrodite, and may without taking out of the Glass be circulated into a fifth Essence.

Now the union between the two Principles, is the very true cause of this circulation; for though in this last *Menstruum* there is an inseparable oneness, yet the Components do give each their most noble quality to exalt the transcendency of our Medicine. The extreme Components of this third *Menstruum*, are the *Sulphur* and *Mercuriality* of the second; as the first *Menstrue*, and *Sol* our Body, were the extremes of the second. The base oyl, our *Sulphur* is called, for he is the unctuous Dragon, or Earth which lyes at bottom without wings, and is the Basis as it were of the Work. The

Mer-

Mercury is called Vegetable, for that it flyes and returns, and makes the Earth to ſprout and bud with tender branches. Theſe two (the baſe oyl or *Sulphur*, and the vegetable *Menſtrue*) at laſt make one intire indiviſible ſubſtance, which is of an Hermaphroditical quality, the Man is the Woman, and the Woman the Man; the *Sulphur* the *Mercury*, and the *Mercury* is the *Sulphur*; in this reſpect the Earth flyeth as if it were Heaven, and at length the Heaven will precipitate in the form of Earth, and then is our work at an end, there is the Harveſt in the South, when the glorified Soul is become a ſpiritual Body, which is called our Stone of Paradiſe.

Of

Of nature so Fiery that we it call,
Our Basilisk, or our Cockatrice,
Our great Elixir most of price.
For as the sight of the Basilisk his object
Killeth, so slayeth it crude Mercury,
When thereupon he is project,
In twinkling of an eye most suddenly.
That Mercury then teyneth permanently
All Metals to Gold and Silver perfite,
Thus guide thy base both red and white.

THis Heavenly Earth is true Mineral Fire, which is then resembled to the *Sun* in its Summer Solstice; it is called Venom, because it penetrates Metals so wonderfully; it is called our Basilisk, our Cockatrice, our *Tyrian* Poison, though indeed it be an excellent Medicine, in which respect it is called our incomparable inestimable Elixir. But the denomination of Basilisk it retains from its sudden operation upon *Mercury*; for it penetrates it in projection, as warm Oyl runs into sinking Paper, even to the profundity of it. Let thy *Mercury* therefore be taken as it is crude bought at the Apo-

Apothecaries, and thou ſhalt ſet it in a Crucible to the Fire, in ſuch a heat as the *Mercury* may not fume; and when it is ſo hot that it is ready to fly, which you ſhall diſcern by a ſpurting noiſe, throw upon it of your Medicine as much as will teyne it; and you ſhall ſee that in a moment it will enter it, and ſtraightway the *Mercury* loſeth its flux, and ſtands congealed. Then it is to be melted by a Fire of fuſion, and you ſhall find pure *Gold* or *Silver*, according to the quality of your Medicine. But if you caſt your high Elixir in too great a quantity on *Mercury*, you ſhall find in the Crucible after projection, a brittle maſs of the quality and colour of the firſt Medicine, only of a lower virtue, which then you may project upon any inferiour Metal, and it will tranſmute it into moſt perfect. This operation is not apparent or to ſight, as is the work of Sophiſters, but it is both inward and outward, for it tranſmuteth into a perfect ſpecies, and not only to ſhew. This is the way of projection both of thy white and thy red Quinteſſences, firſt to caſt them upon *Sol or Luna*, according

cording as thy Medicine is, and after t
to make projection on *Mercury* again a
again, till you find the true extent o
the virtue of your Stone.

Aurum Potabile *thus is made,*
Of Gold not commonly calcinate.

AND now I come to the second reward that Wisdom doth bring with her, and that is length of days; and here I have transposed some few Verses of *Ripleys* concerning *Aurum Potabile*, that what he saith in this point may be represented in view together, Method inviting me to it. Some propound the Medicine of *Aurum Potabile* to be Extracted out of *Sol* pure, by corroding with *Aqua Regia*, and afterwards levigating it by reiterate Calcinations in the Fire, and manual Contritions. This Calx so subtilized, some attempt to resolve by *Menstrues*, (as they call them) but in vain, there being only one *Menstruum* that hath the power to resolve both *Gold*, and all sublunary Bodies, to their first matter. *Paracelsus* the first Author of this, did

name

name this dissolving Water his Alkahest, his *Ignis Gehennæ*, his *Corrosivum specificum*, with many other names. This Medicine thus made of *Gold* by the Alkahest, as it is Philosophical and real, so it is very excellent, and known only to the *Adepti*.

Yet this is not our great Medicine, for this being but a resolution of *Gold* in its unary simplicity, doth afford to us only the most exquisite Medicine that is in *Gold*, as it is made and left by Nature, which partly for its simple vertue, and partly for its Metallick determination, doth not enter our Constitutive Principles, and consequently cannot touch or reach long life.

But of our Tincture which will not fade,
Out of our base drawn by our Menstrue circulate.

BUt when as we have by our Art exalted *Gold* from an unary to a millenary perfection, and advanced it from its gross corpulency to a Spiritual Tincture, which is unfading, and of all Sublunary

things the moſt durable, then out of this ſo glorious and triumphant in an univerſal virtue, we do make an Oyl ſo called by us, (though it be permiſcible by mixture in any Liquor) which Oyl is the very Tree of Life, which prevails and triumphs over all the Miſeries in the world. For it is not *Metallum*, but tranſcending all Metalline things: This Tincture is extracted out of *Gold*, not as Tinctures are drawn by the *Sal Circulatum* of *Paracelſus*, but by an univerſal changing of the Sickneſs of the Metalline off-ſpring, into a true poſture of Health; by which means it is able to heal all Metalline Bodies from their Leproſie, and being reſolved by its own Vegetable Humidity, which is our firſt *Menſtrue*, circulated till the Water have a ferment from the Bodies, and the Bodies from the Water, it will give a Spiritual Tincture, ſparkling like the flame, to taſt moſt ſweet, to ſmell moſt pleaſant, the moſt incomparable Treaſure of the whole World.

And

And for thy first ground principal,
Understand thy Waters Menstrual.

NOw I return to that which went before concerning this Medicine, which I passed over in that place, that I might here bring it in together; and indeed he who will know this Mystery, he must in the first place learn to know his *Menstrual* Waters, for without this knowledge he can never come to this Mastery; for with the third *Menstruum*, (counting three according to *Ripley*) or the second Water, (making the first and second into one, with *Artephius*) is this fragrant Balsam made: And verily the whole is but Cohobation, the first Water being cohobated so long upon the Bodies, till it receive from them a quality of natural heat; yet so as that the quality of its own Fire, which is corruptive, and so against Nature, be mingled in way of action and passion with the natural Fire. This makes a Fire innatural, and is the second Water, in which colours rise and set frequently, and then by cohoba-

ting it till Fire of Nature have wholly ſubdued his Adverſary, and made a perfect peace and union with it. Then all is Fire of Nature, then the Clouds are ſcattered and the Light appears; and this is our third Water, the ſubject of wonder, which being one alone, doth from that time all operations within it ſelf, congealing, relenting, calcining, exalting, ſubliming and fixing all Elements, being linked here inviolably to the making up of that great *Myſterium magnum*, which *Paracelſus* deſcribed, but knew it not; we both know it, and have ſeen it, and what we do know and have ſeen, we do faithfully relate.

And when thou haſt made Calcination,
Increaſing not waſting moiſture radical,
Until thy baſe by oft ſubtilation,
Will lightly flow as Wax on a Metal.
Then looſe it with thy Vegetable Menſtrual,
Till thou have Oyl thereof in colour bright.

THerefore labour thou to bring thy *Gold* to a Calcination, not by Corroſives, but by *Mercury*, not into a Pow-

der

ther red and dry, but into a Calx black and unctuous, and multiply moisture by our true Virgins Milk; then circulate these Natures together, till they will flow like unto Wax upon a Plate of Metal, which is the sign of the true Tincture of *Luna*. Continue thy Fire till the fixt again relent of its own accord, till the dry become moist again, and till a Soul return; then shall thy Tincture proceed forward to a new Germination, and shall be indowed with a Vegetative Soul. Govern thy Bath sweetly, until thou have a Tincture of Citrine, which is a sign that thy Water is now impregnated with the Oyl immarcessible.

Then is that Menstruum visible to sight.

THen shalt thou discover what before was hidden, and see what before was invisible, and shalt say with the Philosopher, O Nature, how thou makest *Gold* volatile that was most fixed! Therefore have they passed one into another.

An Oyl is drawn out in the colour of Gold.

THis is our Virgins Milk of the *Sun*, which is yellow; with this and our perfect Tincture, we make our Blessed Oyl, which hath not its Peer among all the works of God, next to the Immortal Soul of man, the Glass of Tri-unity, the Sabbath of perfection. O happy they that attain to it!

Or like thereto out of fine red Lead.

YEt a *succedaneum* of this noble Medicine is found in the loyns of *Saturn*, in the bowels of our despised Infant, which some true and loyal Sons of Nature, through the great mercy of God, have attained without knowing our great *Arcanum*, which a man would think marvellous.

This is our red Lead, our *Mercury* essencificate and coagulated into a chaos of Spiritual Gold, and after dissolved into a quintessence as red as Bloud; which because it is made out of the very

Essen-

Eſſential *Mercury* of our Stone, which is our firſt Water, I ſhall leave it undiſcovered, which otherwiſe (if it might be explained without danger of proſtituting the other Secret to unworthy people) I would for the good of Mankind proclaim it with Trumpets.

Which Raymund *ſaid when he was old,*
Much more then Gold would ſtand in ſtead.

THis Oyl or Quinteſſence, this Balſam of Health, we do therefore prize for its wonderful virtue, not ſo much for that by means of it Poverty, that great ſnare, may be avoided, but for its wonderful prevailing excellency againſt all Diſeaſes both of body and mind, as witneſſeth *Lully*, *Treviſan*, *Artephius*, with that excellent Book intituled *Aurea Hora*, or *Conſurgens Aurora*.

For when he was for Age near dead,
He made thereof Aurum Potabile,
Which him revived as men might ſee.

BY vertue of this Quinteſſence *Artephius* teſtifieth, that he lived above a thouſand years: *Flammel* alſo recordeth of it, that it triumpheth over all the Miſeries of the World. *Johannes de Laznioro* is more bold, and ſaith, that if in the Agony of death a man ſhould taſt but a Grain of it, all the mortal Peſtilence would depart from him.

Since then this Knowledge is ſo wonderfully profitable, being the very Looking-glaſs of Nature, the Antidote againſt Poverty and Sickneſs, and conſequently the Cut-throat of Covetouſneſs, Pride, Ambition, and ſuch like ſordid Affections, who would not beſtow a little time in the Inquiry of it? In which let me aſſure thee in the very words of *Treviſan*, the Art is ſo plain, that if it were nakedly deſcribed it would be contemptible. And yet in vulgar Mechanicks, how frequent is it for men to ſerve ſeven, eight,

eight, yea ten years Apprentiſhip to attain them? And in ſome that are a little more ingenious, how frequently are conſiderable ſums of Money beſtowed to boot? Yet in this noble Art, ſo far excelling all Humane Sciences as the Sun doth a Candle, who will imploy himſelf with diligence? unleſs it be ſome Money-minded Sots, who ſeek only for Riches; and yet how ſoon are even they weary? So that few or none perſiſt in their Inquiry, ſave a few Roguiſh Sophiſters who live by Cozening; by reaſon of ſuch the Art is ſcandalized, and ill ſpoken of: Yet truſt me, for I ſpeak knowingly, the Art is both true and eaſie; yea ſo eaſie, that if you did ſee the Experiment, you could not believe it. I made not five wrong Experiments in it, before I found the truth, although in ſome particular turnings of the *Encheireſis*, I erred oft; yet ſo, as I in my error knew my ſelf a Maſter, and in leſs then full two years and a half, of a vulgar *Ignoramus*, I became a true *Adept*, and have the Secret thrcugh the goodneſs of God. And that this is true, there are thoſe alive that can bear

bear witness to this my writing, which I penn'd for the sake of the Ingenious, that they may have *Ariadne*'s thread stretched out to guide them; so with the blessing of God they shall by their own Experience see and know, that I wrote nothing but what the Light of Experience (far beyond all imaginary conjectures) hath taught me to be true.

AND now my Muse, let it not irksome seem
To thee of Natures Mysteries to sing,
Those hidden Mysteries which many deem
Nought but delusions with them for to bring.
This is th' opinion of the Vulgar rude,
To whom there's hardly any selcouth thing,
But seems a Juggling trick, that would delude
Their fancies with an empty wondering;
Therefore against it they with thundering words do ring.

There is a fiery Stone of Paradise,
So call'd because of its Celestial hew,
Named of Ancient years by Sages wise
Elixir, made of Earth and Heaven new,

And

Anatically mixt; ſtrange to relate,
Sought for by many, but found out by few;
Above viciſſitudes of Nature, and by fate
Immortal, like a Body fixt to ſhew,
Whoſe penetrative vertue proves a Spirit true.

His property is as the Sages told,
Metals imperfect (which before would burn)
Six to tranſmute into moſt perfect Gold,
And five into the fineſt Silver turn,
Not equalled by Metals of the Mine;
Which while ſome ſeek, they madly ſeem to ſpurn
The pricks, which proves in th' end a bad deſign,
And gives them cauſe ſadly at length to mourn,
And to bewail their deſtiny like men forlorn.

For why, they do not well premeditate
The nature of the thing they would attain;
The only thirſt of Gain doth animate
Theſe Gold-adoring wretches, who maintain
Their mad expence with many a curſed lye,

Nor

Nor from falſe perjury will they refrain:
Thus they allure fools by flattery,
To truſt their dotage for the hope of gain,
This laſt ſo long, till in the ſuds they both
remain.

Then Covetouſneſs wrangles with Deceit,
And curſes him for all his lewd expence:
The other being conſcious of his cheat,
With ſubtle words doth make a ſly defence.
But what is paſt can never be recall'd,
This grieves the Churl, who vows for that
offence
He'l have the Jugglers future pranks fore-
ſtall'd,
Lays him in Gaol, O monſtrous change!
from thence
The great Stone-maker through a Grate doth
beg for pence.

But he who will a ſtudious Searcher be
Of Truth, let him ſuch Sophiſters eſchew,
And if he will but be advis'd by me,
Of falſe ways I'le him warn, and ſhew him
true.
Beg humbly of thy God to be thy guide,
For thou muſt paſs through hidden ways, by
few *Traced;*

Traced; and that thy ſuit be not deny'd,
Intreat of him thy heart for to renew,
Thus qualifi'd thou mayſt thy Journey never rue.

Next learn to know the different Kingdoms three,
In which all ſublunary things are wrought,
Unveil the hidden Bodies, whoſe degree
Is noble, though their place full low be ſought;
In which reſpect they bear the Planets names,
And they to ſuch a Virtue may be brought,
Which anſwer may the painful Chymiſt's aims,
And it perform, which will ſurpaſs the thought
Of the rude Vulgar, who by only ſenſe are taught.

The Wiſe mens Books with diligence peruſe,
From which, if diligent, thou mayſt diſcern
What ſubſtance 'tis they for their Matter chuſe,
Alſo their hidden Agent thou mayſt learn.

They

They tell thee eke what things thou ſhould
refuſe,
And of erroneous Works they will thee warn;
Their counſel take, ſo ſhalt thou never loſe
Thy coſt ne labour; alſo thou mayſt earn
Riches and Health, the one to other ſub-
altern.

Yet pains and labour ſee thou do not grudge,
Nor coſt, although a little will ſuffice;
Yet Truth at firſt to find thou may not judge;
'Tis well if faults at length will make thee
wiſe:
Nor be thou over-heady to believe (nice
The Shell of words, which them who are not
To ſever Truth from Falſhood, do deceive,
That they to win a ſhadow loſe a prize:
To ſever Corn from Straw I therefore you
adviſe.

And if you pleaſe to take me for your Guide,
I'le you unto a goodly Caſtle lead,
A Caſtle which to hold all proof is try'd,
So that there's none within its Walls may
tread
But he who favour'd is with ſpecial Grace,
No other title any one may plead:

And

And she who is Queen-Regent of the place,
Is Nature call'd, she in Jehovah's *stead*
Doth sit and rule, for she next under God
is Head.

This Castle round by force Inexpugnable,
Whose Composition's Homogeneal,
Immortal ever stands, that none is able
To conquer it by force, though fraud withall
Concur; its standing is so firmly stable,
No way to storm it, though we could recall
Great Hercules, *'tis so inviolable:*
And yet withall its Beauty is so amiable.

Twelve Gates it hath, and yet they are but one,
And these twelve Gates have but one only Lock,
So that you either open all or none;
Nor can you force it open with a knock,
For violence cannot it break in sunder,
Those who attempt it the event doth mock;
Nay though you could call down the dreadful Thunder,
It would nothing avail; who so his stock
Shall thus imploy, may walk at length in thread-bare Cloak.

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There

There is one only Key, this learn to know
And make, then I will you a Maſter name.
This Key the entrance of the Lock will ſhow,
And being enter'd will unlock the ſame:
Which being done, to you ſhall open fly
The twelve Gates of this Caſtle, great in fame,
Little in bulk, which once I did eſpy;
Alſo within it a moſt noble Game
Fought 'twixt an Eagle volant, and a Lyon tame.

FINIS.

AN EXPOSITION UPON THE First Six Gates OF Sir GEORGE RIPLEY's Compound of *Alchymie*.

VIZ.

1. *Calcination.*
2. *Dissolution.*
3. *Separation.*
4. *Conjunction.*
5. *Putrefaction.*
6. *Congelation.*

Written by
Æyrenæus Philalethes, Natù *Anglus*,
Habitatione *Cosmopolita*.



LONDON,
Printed for *William Cooper* at the *Pellican* in *Little Britain*. MDCLXXVII.

AN

EXPOSITION

UPON THE

Six Creeds

Sir GEORGE RIPLEY's Compound of *Alchymie* Expounded by a Son of ART.

The first Gate opened, Which is CALCINATION.

Calcination is the Purgation of our Stone.

WE have led thee as it were by the hand through many a waſte Field, and many a Deſart and Thicket, and now lift up your eyes and behold where you are, and now welcom my Friend into the Garden of the Philoſophers; here you may behold (like a Landskip) a very glorious Caſtle, walled about with a very high wall, and twelve Gates one following another hindering your entrance and

possession of it at will, one being opened the rest open of themselves, and yield to thee a far more renowned Conquest, then ever *Cæsar* or *Alexander* won. The first Gate loe is as it were dug hollow into the Earth, and little to be seen above the Superficies: view well the Inscription which is written over it, which is the words of that Curse which God inflicted on *Adam*, in the day that he fell, *Dust thou art, and unto Dust thou shalt return.* Mark the Escutcheon that is set forth upon the Gate, this signifies unto thee, that some Great Person is dead within, therefore behold the Attendants all stand in Mourning; amongst whom one with this verse of *Solomon*, *I am black, but comely, &c.*

This Lady the Sages have called *Juno*, or the Metallick Nature, which is indeed very comely, yet black, for why the Sun hath shined upon her. Another who seems to supply the room of the Porter, speaks unto you in these words, *Nothing entreth hither that defileth, or that is unclean.* But enough of this, we must not here stand gazing, lest we be taken for Spyes;

Spyes; but we will knock for a Guide, who may go along with us; for know that this Caſtle is a Garriſon, and muſt not be viewed without a Guide, who may conduct us in and out, and ſhew us what the places are through which we paſs. And now he is come, I ſhall acquaint you ſomewhat of his conditions, that you may know how to pleaſe him, that he may be the more willing to go along with you in the right way, and not leave you, as he hath done ſome, nor miſlead you, as he hath done others, who when they have attempted this work with good ſucceſs in the knowledge of matters requiſite, they notwithſtanding have fatally erred, not knowing how to pleaſe their Guide, who hath a humour of his own not to be equalled in the World; and if you make him either ſullen, or cholerick, you had as good give over the enterpriſe.

Firſt of all then know, that for his parts he is a very ſtupid Fool, there is none more ſimple among all his Brethren; yet is he moſt faithfull to his Lord, and doth all things for him moſt

prudently, ordering all things in the Family very diſcreetly; which I may rather aſcribe to a natural inſtinct, then to any quickneſs of parts. He is very faithful, for that cauſe he will never either ask or anſwer any queſtion, but goes on ſilently: Nor will he ever go before you, but follow; you muſt be very wary how you lead him, if he can find an opportunity he will give you the ſlip, and leave you to a world of misfortune. By his countenance you ſhall know whether he be pleaſed or diſpleaſed; therefore lay bonds on him, that is, ſhut him cloſe where he may not get forth, then go wiſely before with heat, and ever obſerve his countenance as he follows; his anger you ſhall know, by redneſs in his countenance, and his ſullenneſs by his lumpiſh behaviour; in his good temper he is indifferent active and merry; and ſo you ſhall paſs on forward, or turn, or go back, as you ſee his countenance and temper inclined. In the next place you are to underſtand, that he was born to be a drudge, and is the very Servant unto all his Brethren; and hereupon he doth as it

were

were monopolize the whole toyl and task of labour to himself, and if you go about to do any thing, he will presently take snuff, and will leave you all the work to do, and will not do one stroke more.

Thirdly, he through long custom hath gotten a habit of perpetual working, and therefore if you allow him one hours respite, he will never work more; for in his Fathers house he committed the offence of *Cham*, and is therefore judged to be a Servant of Servants: his body is very tender and naked, yet will he have no Cloaths, nor will he endure any Consolidation of parts without exception; for in his youth he offended with *Ruben*, and went up to his Fathers Couch, and was for that doomed to a perpetual inconstancy, and is as unstable as Water. These in general are the qualifications of your Guide, and you must address your self to him accordingly, or else your labour will be in vain.

Restoring also of his natural heat.
Of Radical humidity it loseth none,
Inducing solution into our Stone most meet.

THe first place which you come to, worthy your observation, is a large Room floored with black, the Hangings part black, bluish, and yellowish, in which you may see a Carcass intombed, and very rotten; a Serpent almost dead with cold, laid to the fire, and a Fountain still flowing forth to water a Pot which is nigh to it, in which is planted an Herb much like to *Ros solis*, only it hath the Root black, the Leaves yellow, with bluish veins and black spots in them continually standing in a dew, and over it the Sun as in the Solstice, shining in its full vigour, and under it a Fire, as it were of *Ætna* burning continually. The Fountain still sends a few small streams of Pearly water to the Root of this Herb, which by insensible pores ascend and stand like drops discoloured on the Leaves of the Herb, which seems as though blasted and withering, and yet always

always full of drops, which dropping down again, and rising continually, do resolve the Tree into a viscous Juice, which is afterwards dried up into a dry dust, yet unctuous to sight, and very black.

After Philosophy I you behight.

THen I lift up mine eyes, and behold I saw *Nature* as a Queen gloriously adorned, sitting upon her Throne, and in her hand a fair Book, which was called, *Philosophy Restored to its Primitive Purity*; whom with low submission I did obeysance to, and she graciously took notice of me, and gave me this Book to eat it up, which I did, and straight-way she had another of the same in her hand: Then was my Understanding so enlightned, that I did fully apprehend all things which I saw and heard; and when I approached to any Gate or Door, straightway (as though they were acted by a sensitive Spirit) they opened of their own accord: And all in the House did fealty to me, and said that I was to be honoured as

Lord

Lord of the place: *For*, say they, *the Queen and He are in love united, and she moreover hath plighted her troth to him.* Then I considered with my self, and behold the Book that I had devoured (like a Charm) had so commanded my Spirits, that I could think of nothing more than the enjoyment of this rare Beauty which I had beheld: And while I was full of these thoughts, behold I heard a Voice behind me, saying, *What wouldest thou in this World?* I was a little astonished at the Voice, but yet boldly answered, *Nothing but that I might once more see that admirable Perfection which once I beheld in a Nymph, which not long since I saw, who with seeming affection did salute me, and gave me a Book to eat; which when I had eaten, my Intellectuals seemed as though the Candle of the Lord had been kindled in them: But since I could never see her whom my Heart longs for: Oh that I might only be so happy again!* Then said the Voice, *Thou art happy in that thou hast seen her, more happy in that she gave thee that Book, which few in an Age attain to; most happy in that thou couldest and didst eat it, which every*

one

one that hath it cannot do; She therefore whom thou seekest for, is gone into her retired Solitudes, and as a Legacy hath left thee two great Treasures, the Treasure of Riches, and the Treasure of Long Life: Then said I, *Ah Sir, this you tell me of, is nothing but an aggravation of my misery; for all the wealth in this world I count but as a straw in comparison of the enjoyment of that most admirable Lady's presence, whose Service I should take for a greater happiness, than if I were Master of all the World besides. If then I may not see her again, my Life will be to me a burden, and to what then will Long Life avail?* Thus I sat bemoaning my self, and I heard a shrill Voice as it were close by me, and I looked suddenly, and behold an unspeakable Light, in comparison whereof the Sun it self seemed dark; and close by me I saw a most secret place, and in it a secret Room of Diaphanous matter, and round, and within it this Lady whom I formerly had seen, upon her Throne; and another in the person of a King, in most gay Raiment, as if it were a Robe of beaten Gold, which reached from his shoulders

to

to the ground, and a Crown of pure Gold on his head; and a third perſon, who like a Water-bearer had a Pitcher on his ſhoulder, and in the midſt of it there burned as it were a Lamp: The ſight was excellent, yet I could not be pleaſed, for that I ſaw this Lady ſtark naked with this King, ſo in private; and while I viewed the Room, I found it was exquiſitely cloſed on every ſide, ſo that it ſeemed as if it were made of one intire piece of Cryſtal. I marvelled at what I ſaw: for the Houſe was but ſmall, the Chamber leſs, and the Cloſet of Cryſtal to ſight no bigger than a ſmall Egg; and the three Parties, with all the Accoutrements of them, might well have been incloſed in a Hazel Nut: Yet was their Delineaments ſo lively, that I might eaſily diſcern her intire ſhape, whom I could not but with diſtracted thoughtfulneſs and a ſad countenance behold; which ſhe perceiving, ſaid unto me, *Friend, Why art thou ſad? I am not ſad*, quoth I, *moſt Noble Lady, but am penſively meditating on what I behold, which doth not a little amaze me, the ſight not being to be paral-*

lell'd

lell'd in John Tradeſcants *Chamber of Rarities, which is the Syſtem of the Novel Rarities of the known World: For whom I lately beheld glorious upon a Throne in the Majeſty of a Queen, I now ſee cloiſtered up in a ſmall Diaphanous Pix, in a ſtature ſo ſmall as is ſcarce credible: Moreover, whom I deemed ſo piouſly virtuous a Lady, to be ſo retiredly naked with a man, only attended with a Water-bearer, makes me very thoughtful what this thing ſhould be. Moreover, it was my hopes ſo to have ingratiated my ſelf into your favour, as to have been a Servant unto you, who I ſee are otherwiſe provided of a Lover.* Then ſaid ſhe, *My Friend, what you admire in this ſtrange Metamorphoſis of me, know that it is by a Magical Vertue, which is alone given to me from GOD, my immediate Lord and Ruler; and for any Diabolical Art, which your Scruple ſeems to manifeſt your ſuſpition of, it is becauſe of your unexperience in theſe things; and this your Ignorance is no way provoking unto me, for in theſe Affairs (though a man) yet you are but a Child; and this liberty I allow all my Sons while they are Children, ſo to ſpeak, ſo to think,*

and

and so to act; and I love to hear and answer their childish prattle. Know then that the Devil is but one of my Servants, and in my Kingdom he doth serve GOD, his and my Lord: And though of all my Servants he is the worst, yet he can do nothing of himself, either without me, or against me, or above me: He for the most part is a deceitful Jugler, and doth make things appear, that are not; but whatever is actually effected by him, is nothing but what is in my Power: He only applies Agents to Patients, and adds a little of his own villanous qualities, as a circumstantial aggravation of the horror of what he thus (by my virtue) brings to pass, and then his villanous mind attributes that to himself, which is my Act, that so he might arrogate the honour due to my Lord and his Master. Now I will tell you a strange thing, which yet is very true: I am obedient to all my Subjects, which are many, and they obey me; I rule them, and they do as it were inforce me, for so my Lord hath pleased to ordain it: If they call me, I am straight at hand; yea, in my Body which thou seest (which is no Body (but only representative)

for

for I am all Spirit) I feel the Sympathies and Antipathies, the Actions and Passions of every thing in the World; and I must be always present, for nothing is or can be well done without I be present: I always work according to the subject and its disposition, which doth alter the effect wonderfully. In a word, whatever thou seest that I am, and more then thou canst see by far, though thou hadst the Eyes of Argus. My Rule is not as is the Rule of Princes among Men, but I am serviceable to all, yea to the least Worm in the World; and because I am so serviceable, therefore my Master hath appointed that nothing can or may disobey me, or offer violence to me; the Devil here hath no power, though malice enough: Therefore my Lord hath given me his own Diploma to make me the more Honourable; first, An Omniscience of all things which are done in the World, as touching the Being, Conservation, or Mutation of them; and next, An Omnipresency, by which I am every where present at once, and I am seated in the Will of God, which is my Centre, All my Subjects are put under Man, therefore he hath a free power to act any thing within

his

his reach in the World; and the Soul of Man is as it were a Magnet unto me, and all my Subjects, in its Exaltation and Union, by Faith to my Lord and Master; though since Man lost his Dignity, he lost also his Knowledge, and his Will is liable to the Temptations of the Devil; and so as many as by renouncing their Creator do devote themselves to Satan, he hath by his confederacy power to exalt their Will, and to apply their Power to the effecting of things possible in Nature, and impossible for the Devil to perform alone, (whose pride would scorn to crave help, if he could) and beyond the knowledge of the inthralled Caytiff, who mistaking the effect, and not seeing how it was done by himself and not Satan (though his power for want of knowledge to employ it, without his help were made use of by him, and applied according to his own Deviliſh Design) the Wretch is insnared to bind over both his Soul and Body to the Devil, as a requital of this Service, so crafty a Deceiver is he. But this being from my present scope, I shall forbear to speak further of it at present, lest I should distract, not edifie you. Now as concerning your jealousie for

that

that you see me naked with this King, know that this place and my Kingdom are in the State of Innocency, though we are by the Fall of Adam *laid subject to Vanity; and till the final Restitution of that Fall, I am forbidden to work any thing of my own accord beyond the state of fading corruptibility, though all things have an incorruptible Spirit, which when Heaven and Earth shall be renewed, shall cause an Immutable Glory in all these things. Know then that this King is my Servant, and he hath many Brethren who in their passage to him are taken Prisoners, and kept in bondage, and there is no way to Redeem them, unless he give his Flesh and Blood for their Ransom, which cannot be effectual, unless he die and arise from the Dead: This I cannot perform alone my self, nor can any help me herein but Man alone; for God hath here limited my power, I cannot bring Agents and Patients together, though he hath given me power to work on them being composed, and to effect what may serve for the Ransom of those poor Captives, and he hath given man a free power to act in subordination to him in the World, though through*

the Fall the Wings of this power are not clipt at all, but clogged with Ignorance, that it is very uneffectual in comparison of its virtue. If thou couldest but understand and believe, thy very Soul would command all Nature in the whole Fabrick of it: for if thou didst but know things as they are, thou wouldest withal clearly see the Dignity of thy Soul, being the Image of God; and this would command Faith, and kindle Desire: Now Faith and a kindled Desire in the Soul is that extatical Passion which attracts the whole Phænomena *of Nature. This is the Dignity of a Mental Man. Now then, my Friend, hearken to me, and what I advise, that do; help me in what I cannot, and I will help thee in what thou canst not; so shalt thou be (to GOD subordinate) Lord both of me and mine; and the Blood of this King, which redeems his Brethren, will give thee a Medicine to command all the Imperfections of thy mortal Body; and though it be no Antidote against Death, the irrevocable Decree being past, yet it triumphs over all the Miseries of Life, both of Poverty and Sickness, and it possesseth a Man of the most incomparable Treasures of*

this

this World. Then full of Admiration, with Tears for very Joy trickling down abundantly, I beſpake her, and ſaid, *Lady, I thank you for your ſo great favour to me, as ſo familiarly to diſcourſe with me; Now then, without any Complement, I am yours* (ad uſque aras) *and whatever you pleaſe, that will I do.* Then ſaid ſhe, *Under this Chamber and Cloſet there is a Stove, put Fire into it, for this King muſt ſweat to death. Ah ſweet Lady,* ſaid I, *and what will become of you? Care not you for that,* ſaid ſhe, *do you as I bid you: But yet farther to ſatisfie your curious mind, let me tell you, That I indure without hurt the moſt violent Fires which are or can be made, for I am in them all, and no leſs in the moſt frozen places.* Then I conſidered, and methought my Underſtanding it was inlarged, and I perceived the extent of Nature, and of a ſudden ſhe appeared not to my ſight; but where ſhe was I ſaw a moſt exquiſite Light, which took up an incredible ſmall room, and methoughts my Head ſeemed as it were diaphanous: And while I conſidered theſe things, it came into my mind to wonder what was

become of my Guide, for I miſs'd him. While theſe thoughts perplexed me, an Anſwer was given, as if from an intelligent Spirit within the Glaſs, ſaying, *Let not thoughts fill your mind, he whom you ſeek is with us, for ſo it muſt be, this King is his Lord.* This ſtraight made me view the complexion of the Water-bearer, and his countenance told me that he was my very Guide: Then I viewed his Pitcher well, and I found that his Pitcher was clear as pure Silver; and what was ſtrange, the Bearer, and the Pitcher, and the Water in it were one; and in the midſt of the Water, as it were in the very centre, there was a moſt radiant twinkling Spark, which ſent forth its Beams even to the very ſurface of the Water, and appeared as it were a Lamp burning, and yet no way diſtinguiſhable from the Water. The Voice then ſpake to me a ſecond time, *Delay not to put Fire under us, and govern it as you ſhall hear the Voice direct you.* Then I put Fire in at the open door at the top of the high Turret, and Coals upon it, and cauſed my doors to be ſtopt both above and below, and

and on every ſide; only by a ſecret paſſage I conveyed my Immortal Fire under the Chamber in which was the Cloſet, and forthwith when all things were heated, the Water-bearer took his Pitcher, and through a ſmall Pipe he poured out his Water, and the Fire came out with the Water, without any particular ſhape, only it added a luſtre thereto; and no ſooner was the Water poured forth, but the Water-bearer with his Pitcher popt as it were under the ſtreams, and I ſaw them no more: And though the clearneſs of the Water did make it to appear as it were Diaphanous, yet I found by a diligent view that it was not ſo really, but only as to apparency, and that it was indeed very compact: And as I wiſtfully beheld it, I ſaw as it were a goodly Lady in the midſt of it, which was no way reſembling the former Beauty which I had diſcourſed withal, whoſe Name was *Nature*; yet indeed very beautiful, even to the parallel of *Helena*. This Lady was naked, and of an admirable fair complexioned Skin, as bright as the fineſt Silver; at firſt ſhe appeared very ſmall, and

waxed bigger and bigger, until the Water appeared no more, but ſhe her ſelf had tranſmuted its whole ſubſtance into her ſhape. This ſight I beheld with pity, for ſhe (far unlike unto the firſt Lady) was wholly impatient of the heat which I had made, and yet was ſo incloſed in the Cloſet that ſhe could not get out; ſhe ſweat therefore even as though ſhe would melt, and ſeemed as though continually fainting: Then the King (who ſeemed as it were glad of the heat) ſeeing her knew her to be his Siſter, his Mother, and his Wife, and compaſſionating her eſtate, ran unto her and took her in his Arms, and ſhe feeling him, did ſo ſtrongly embrace him, that he could not ſhake her off, and with her ſweat partly, and partly with her tears, ſhe did ſo beſtream his Kingly Robes, which ſhone like unto *Tagus* or *Paſtolus*, that they were all ſuddenly changed into a colour Argent: the King loving her exceedingly, asked her what ſhe deſired? She anſwered, *That her deſire was to have of him Conjugal Fealty; for*, ſaid ſhe, *I cannot endure this heat, but I muſt die in it, and without me your High-*

Highneſs can have no Off-ſpring: The King condeſcended, and granted her Requeſt, and ſo ſoon as ſhe conceived the Kings Seed, ſhe ſaid that ſhe was better able to endure the Fire which did prevail upon her.

Therefore not contented, ſhe had a ſecond, a third and fourth Benevolence, even to the eleventh time: Then ſaid the King, *I am very faint and weak*: and trying to go, as formerly, his Legs and Feet failed him, his Fleſh and Body waſted as it were to nothing, and ſo continued worſe and worſe, until at length his Body being thus waſted by Venery, began to ſweat exceedingly, ſo long he ſweated, till he was as it were wholly conſumed; and his Wife ſeeing what fell out, wept bitterly, and her tears mingling with her Husbands ſweat, grew into a large ſtream, in which both ſhe and the King were drowned; ſo far I beheld: And then when they were both wholly out of ſight, I muſed at the ſtrangeneſs of the object, and while I wondered, methought I ſaw them aſcend again; but conſidering it well, I found that there ſwam upon

the Water a Carcaſs, which being wholly void of Life, did with the heat of the place draw to putrefaction more and more, ſo that it grew livid, black, blewiſh, and yellowiſh, and ſent up moſt venemous Exhalations, and with its odour did ſo infect the Waters, which were before of an Argent Clearneſs, that they did grow very thick and dark, and at laſt black, reſembling the form of muddy ſlime which is found in Boggs; and at length with the heat of the Sun the moiſture was wholly dried up (as Mooriſh low Grounds in the ſummer time uſe to be) and I ſought what was become of my Bodies, and I found a horrible venemous tumefied Toad, which ſeemed as it were dying; and a Raven almoſt famiſhed walking there for to look for meat, lighted upon the Toad, and preyed upon him, and with its poiſon died, and made a moſt filthy ſquallid Liquor blacker than Ink, and thick like to Pitch melted, which made me to wonder at the ſight: And going to depart, I heard a Voice which ſaid to me, *You muſt not leave us; if you do, our Perſons and Kingdom is loſt with-*

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out recovery. Then my Eyes were opened, and I saw *Nature* walking up and down among the Carcases, and in her hand her unparallell'd Lamp; and taking a more serious view, I saw in those rotten Atoms the Idea's of all things natural and supernatural; and I found the dead King with his Wife were intombed in a Field Sable, and the Tomb as it were of polished Jet or Ebony; and as in that place all things were strange, so most strange was it that the Tomb and the intombed Carcass were one, and that inseparably. Also upon the Tomb I found written a Prophecy, *viz.* That they (if the Fire were kept equal and continual) should rise again, and be more glorious and powerful than ever they were before. Then said I to the voice which is in the Glass, I must be directed both what, and how, and when to do. The voice answered me, Take no care, only do as I shall direct, and all shall be well; in the mean time you may view the places that are about, only be sure that you neglect not your time of attending here: And for to take away the tediousness which

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the length of time would otherwiſe work, ask of me, and I ſhall inform you in whatever you deſire, nor ſhall I think my diſcourſe to me a burden, ſo you will not think your labour a trouble. Then ſaid I, Not ſo; though I ſhould be bound to ſerve you during my whole Life, yet ſhould I count it a priviledge, not a burden. Then ſhe gave unto me as it were a Ball of fine Silk, wound up as on a bottom, and ſaid, Make this faſt to a Pin of this Tower, and then go round and behold the place, it may ſhorten the time to you; Carry this bottom with you, and unwind it as you go, and by it you may return till you know the place.

But do not after the common guiſe.

THen I paſſed along, and was no ſooner out of that place, but a very thick miſty darkneſs apprehended me, ſo thick that I might feel it; and though my head were as it were tranſparent and very light, and I took alſo a Candle with me, which was burning there continually

ly at the entrance of the Tower, yet the darkneſs was ſuch, that it would not receive the light, for they were not homogenial, but were a little diſ-joyned by the Rays of the Light, and as it were here and there condenſed into ſtrange figures, as of Birds, Beaſts, and creeping things of monſtrous ſhapes: And by reaſon of this oppoſition the Rays of the Light extended but a little way, and the Light moſt clear did ſhoot as it were in Beams, and the darkneſs ſtood as it were in cluſters by it ſelf.

There were as it were a multitude of men, who ſeeing my Light in my hand, which they could not diſcern well, they being in that dark which would not be inlightned, but as through a thick cloud they beheld my Candle, and judged it ominous, and left their ſtations: for their eyes with dark and ſmoak were ſo tender, that my Candle over-poured them, and they could not bear its luſtre; therefore they crying out, ran away. I muſed much at this, how they could be in ſuch Cimmerian Darkneſs; and as I wondered, I eſpied that they had with

them

them Light as it were of Fox-fire, or rotten Wood, and Glow-worms Tails, and with this they ſat in conſultation, reading *Geber*, *Rhaſis*, and ſuch whom I heard them name, and commenting on them, not without much pleaſantneſs: Then I conſidered that the Light which I had brought with me, did not enlighten the place, but ſtood ſeparated as it were from the darkneſs; and withal I remembred that once there was Light in the World, and the darkneſs comprehended it not, and that darkneſs had a falſe fire Light of its own, with which it ſeemed to its inhabitants wonderous well inlightned: I ſet down my Candle, and went with my Thread in my hand, by which I intended to return. When I was gone out of ſight of my Candle, my head began to ſeem as it were opacous, and a wind had almoſt blown me down: Then I took my bottom of Thread, and made it faſt to my Girdle, leſt it might drop out of my hand; and well it was that I did ſo, for ſoon a Vertigo came upon me, and I fell and ſlumbered; and when I awaked, methoughts it was no more dark-

darkneſs, but day-light about me: I wondered at the very ſtrange change, and ſtill felt for my Thread, which by that Light I could not ſee, but only feel it. I began to look about me, to ſee where I was, and behold I was in a ruinous place of many millions of turnings, each leading ſeveral ways; and every room was ſo inlightned with Fox-fire and Glow-worm-Tails, that for want of a better Light it ſeemed as if it were day: I took out of my Pocket a ſmall Book to ſee if I could read in it, it was called *Enchiridion Phyſicæ Reſtitutæ*, with an *Arcanum* at the end of it, and I could not read one word in it. There met me a man aged and decrepit, his Face rugged, his Eyes bleared, his Hands and Fingers corraded, and ſaluted me, and ſaid merrily, What Book have you there? It is, ſaid I, *Arcanum Hermeticum.* It is a good Book, ſaith he. He and *Sendivow* are the two beſt that ever wrote. I but, ſaid I, I went to peruſe my Book, and I can read not one word in it. That's ſtrange, quoth he; let me ſee it: Then I ſhewed it him, and he read out of it ſuch ſtrange things

that

that I never had heard of before; and *Sandivogius*, saith he, is of the same mind. Then he began to read in him, and read such Processes that I had never heard of. I do remember well the Authors, and what they wrote, but never to my remembrance did I find what you read in them, said I. Look on them your self, said he, and you shall find it plain: I went to look on the Book, but could not distinguish any word in it; which made me wonder. Then I thought with my self, that as that Light had a peculiar difference from that Light which I saw about the Tower where I was before, so it might have its peculiar Objects: This Opinion I had confirmed by this, for that having *Geber* and *Rhasis* with me, I tried how I could read there, and all the Processes I could read very well, only some places seemed as it were left out, and a distance of white left: I knew that my Books were perfect, and some of the places (which were (as they seemed to me) left out) I remembred very well to be those places in which the Truth was couched in few words: Then I returned by

my

my Thread to my Candle, and ſtraight my head returned to its former diaphanity: I took my Candle in my way, and of a ſudden all my places that ſeemed light before, returned to be Cimmerian darkneſs; only with the time that I had been there, I found my Eyes were beginning to grow tender, and ſmarted and itched at the firſt glimpſe of this true Light, which then in compariſon of the Light I had before ſeen, did not ſeem barely Light, but the Super-Cœleſtial Light of Paradiſe. Then I demanded of her with whom in the Glaſs I had former converſe, concerning what I had ſeen. She told me, That they were ſuch who wrot in *Alchymy* according to the Light of Fancy, and not of Nature; though to them their Light ſeem clear enough, yet can they ſee nothing by it but what is phantaſtical, and myſtically or ſophiſtically written by the Envious, for the ſeducing of ſuch fanciful Doters: therefore when once the Light of Nature is brought to their ſtation, it diſcovers Cimmerian darkneſs there, where their imaginary Light only ſhines, ſuch as is Fox-fire and Glow-

worms

worms Tails, that shine only in the dark; This Light makes their Eyes so tender, that the Lamp of Nature makes them fly. Moreover, whatever is written according to this Light, they cannot see, nay they cannot endure the Light of the true *Luna* of the wise men: for any true Light discovers their Darkness, and yet their Darkness is uncapable of apprehending the Light. Now in that you went in among them without your Candle, it was a bold adventure, for had you lost your Thread, you could never have returned. Then I looked into my Tower, and did as I was directed; and again I went to view those parts of Cimmerian Darkness once more, yet with my Candle in mine hand, and my Thread at my Girdle; when I came the second time, at the sight of this Light all fled, so that I could not meet with any, but I entered into several turnings which I saw, and found in them several works curiously erected, in which I might guess they aimed at nothing less than the Philosophers Stone.

With Sulphurs.

I Found one Furnace moſt curiouſly built, in which all degrees of heat imaginable, by the Art of man, might be kept with one fire; in which was ſet a multitude of curious Glaſſes, in which were ſeveral Matters, ſome digeſting, others ſubliming, others diſtilling, others calcining, and about the Glaſſes and the Furnace was written this of *Geber*, *Per Deum Sulphur eſt omne illud illuminans quod eſt ſupra terram.* By this I knew, that *Sulphur* was the ſubject on which was wrought; and indeed with ſo great cunning, that I could not but admire the ingenuity of the men: and knowing that what a man prizeth, (though it be a trifle) yet to ſpoil or deſtroy that would be an injury, I meddled not with any Glaſs, (for indeed there were Labourers that fled not, becauſe they knew nothing, but only wrought as they were directed:) and when I came, they could not perceive that I had any Candle in my hand, and wondred their Maſters

ſhould fly ſo from a phanſie. Moreover I found that they could not ſee any light from the Fox-fire and Glow-worms tails, which were there; but the place being dark, as being under ground, they wrought by Candles and Lamps, which yet could give their Maſters no light, but they ſought all the world over for thoſe ſhining ſubjects: Yet I could notwithſtanding both diſcern utter darkneſs, which the Rays of my Candle would not enlighten. Then ſaid I to the Workmen, What is this that is brought in here? Oh, ſaid they, they are *Sol* and *Luna* terreſtrial, whereby our Maſters can ſee clearly the Natures of all things in the world, and to make by their light the great *Elixir*; and though we can ſee no light in them, or very little, it is becauſe of our Ignorance in theſe things, therefore we uſe our Lamps to work by. Where are your Maſters? ſaid I. They ran away, ſaid they, becauſe when you came they ſaid you were a Devil, and brought an ominous light with you, and if they did but once ſee that with a full view, their Works would all vaniſh; they

they did therefore lay a few Charms, and ran away. Then I looked, and the ground under me was full of Crosses and Circles, at which I laughed, and departed into another Room.

Or Salts preparate in divers wise,
Neither with Corrosives, nor with Fire alone,
Neither with Vinegar, nor with Waters ardent,
Nor with the vapour of Lead, our Stone
Calcined is according to our intent.
All those to Calcining which are so bent,
From this hard Science withdraw their hand,
Till they our Calcining better understand.

AND there I found in the like sort rare Furnaces, with this Inscription, *Sal Metallorum est Lapis Philosophorum:* many processes I beheld, which would be tedious to relate. On I passed from thence, and in another Room I found large Furnaces, in which they were labouring about Waters fort; others were with strong reverberations calcining Lead, Tin, Copper, Iron, and all Metals

and Minerals; others were drawing Spirit of Vinegar with a great care, till it became exquiſitely ſharp, and in this they laboured to calcine ſeveral Metalline bodies; others were rectifying Spirit of Wine, ſo long till no Body almoſt or Receiver could hold it, it was ſo ſubtile, and this they ſaid was the true Water of Life that muſt do the work; others were ſubliming of Lead, hoping after it was exquiſitely ſublimed, to have out of it that *Menſtruum* which ſhould effect the Stone, without any further laying on of hands. This when I had ſeen, I returned to my Furnace, and recruited my Fire as I was directed, and made a particular relation of what I had ſeen, and deſired the verdict of Nature upon them all. She told me, That they could never by this way expect any thing but loſs. I asked her if they might not with trying many things, at length hit the right. She told me, No, they had not any ground of truth, nor could they expect either the great ſecret, or any other particular profitable truth, in that way. Then ſaid I, Noble Lady, pray let me know

know the reaſon of their error, that I may know how to avoid the like.

For by ſuch Calcination their bodies be ſhent,
Which miniſheth the moiſture of our Stone;
Therefore when bodies to powder are brent,
Dry as aſhes of Tree or Bone,
Of ſuch Calxes then will we none:
For moiſture we multiply radical,
In Calcining miniſhing none at all:

THen ſaid ſhe, Beſides that they work not on the true Matter, they work not in a right way, which are two moſt deſperate errors; for our work is to make a ſubſtance fluid, penetrating and entring, that may have ingreſs into imperfect Metals: for which cauſe we do preſerve humidity, without which our Stone cannot be penetrative. So then inſtead of purifying the crude, and ripening what is raw by theſe Calcinations, the tender Soul is put to flight, and the crudities are the more ſtrongly vitrified, ſo that all hope of fruit is wholly by this means taken away: for take this for a rule, whatever either by violence of Fire,

or Corroſives, is turned into a dry Powder or Cálx, it is wholly reprobate in our work: for though we Calcine, yet it is in ſuch a Fire in which our moiſture is not burnt, and in ſuch a Veſſel ſo cloſed that the Spirits are retained, and in a word ſo ſweet is our Regimen in reference to our Matter, that moiſture is advanced, and is made more unctuous, and by conſequent more ingreſſive.

And for a ſure ground of our true Calcination,
Work wittily only kind with kind,
For kind unto kind hath appetitive inclination.

BUt all this is not enough to declare our Calcination, for Operation follows Preparation, and he that doth not before he begin to work, prepare his Matters, and ſet true Agent and Patient together, it is not his Regimen that can or will produce any thing. Therefore firſt you muſt know, that we joyn kind with kind in our work, for Nature is mended and retained with its own Nature: for this cauſe is our King wedded to the Water-

Water-bearers Daughter, of which Water-bearer I told you that his Body, his Pitcher, and the Water in it, are all one; and his Daughter was the Queen which aroſe out of the water, in which was ſeen a Lamp burning: Wonder not at it, that a Queen ſhould ſpring out of a Water-bearers loins, for the King is the Son, and he is greater then both. For know, that in this place there is nothing ſo hard to get as Water, which cannot be brought but by him that hath the Keys of the whole Kingdom. Take this then for a great ſecret, our Water-bearer is Father to the King and Queen: the King being at perfect years, is at his own diſpoſe, and enjoys more Riches then his Father; but his Father hath the Key of a Cloſet, in which is Riches enough for all in the Kingdom, to make every Subject as rich as the King; but the diſpoſe of this wealth the King only is to have, yet can he not have it in his poſſeſſion till he marry his Siſter, which is in the water of the Pitcher inviſible. This his Siſter, is alſo his Mother and his Father, for it is one with the Water-bearer, the

Water and the Pitcher, as is ſaid. By reaſon of his Conſanguinity the King embraceth his Siſter very deſirouſly, and ſhe by his embraces appears as a Queen, and then the Water-bearer, and his Water and Pitcher vaniſh, and the King and Queen remain alone: at length both King and Queen are drowned, after the immoderate uſe of Venery, and violent ſweating, weeping and piſſing, which ſweat, tears and urine, do make one Sea, in which ſwim two Fiſhes without fleſh and bones, which after reſolve and make one Broth, which is called Water permanent.

Who knoweth not this in knowledge is blind,
He may forth wander as miſt in the wind,
Wotting never with profit where to light,
Becauſe he underſtands not our words aright.

THus though I have ſomewhat Metaphorically deciphered our true principles, yet ſo plainly as that you may with diligence underſtand the meaning; and unleſs you know this, you will proceed blind-fold in your work, not knowing

ing the causes of things, so that every puff of Sophisters will toss you, like as a Feather is tossed in the Air with a blast of wind: for our Books are full of obscurity, and Philosophers write horrid Metaphors and Riddles to them who are not upon a sure bottom, which like to a running Stream will carry them down head-long into despair and errors, which they can never escape till they so far understand our writings, as to discern the subject Matter of our secrets, which being known the rest is not so hard.

Joyn kind therefore with kind, as good reason is,
For every Burgeon answers his own seed,
Man getteth Man, a Beast a Beast I wis,
Further to treat of this it is no need.
But understand this point if you will speed,
Each thing is first Calcin'd in his own kind,
This well conceiv'd, fruit therein shalt thou find.

STep therefore not one step further till you have learned this Lesson, namely, to wed Consanguinity with Consanguinity,

guinity, and conſider well what it is you deſire to produce, and according to that let be your intention. Take the laſt thing in your Intention, for the firſt thing in your Principles: this is according to Nature, and it is the true ground of all Generation, for out of kind nothing doth engender; a Man begetteth a Man, and not a Lion, nor doth a Lion beget a Sheep, a Roſe doth not produce a Thorn, nor a Nettle a Gilliflower; and ſo, if need were, I could particularly demonſtrate it throughout all Vegetable, Animal, and Mineral Bodies, but it is ſo plain a thing that I need ſay no more, but leave it with you as the Foundation-ſtone on which you ſhall build whatever you intend. Attempt nothing out of its own nature and kind, leſt you reap a fancy inſtead of truth. Whatever you intend to increaſe by way of Multiplication, attempt it only in its own kind; and ſo in this work eſpecially, in which Calcination is the mingling of Seminal influence, which muſt be done in the ſame way of homogeneity. If you apprehend this in its cauſe aright, and know

how

how to apply this doctrine in your operation as you ought, in this you will find great benefit, and a door hereby opened to the discovery of greater Mysteries.

And we make Calx unctuous, black, white, and red.

AND now the opportunity of this discourse, leads me to handle our Magical Calxes, know that we do Calcine three times in our work, of which the general principle is, that our Calxes are not combust powders, but unctuous, for in them we innoble the *Sulphurs*, which are the Basis of Radical Humidity, which *Raymund* calls Oyls and Unguents: So then our Calxes are one in kind, and do only differ in colour and maturity. Our first is black of the blackest, and is called *Saturn*; our second white of the whitest, and is called *Luna*; our third is red of the reddest, and is called *Sol*.

Of

Of three degrees or our Base be perfite.

THese Calxes are the periods of so many Circulations, and have so many degrees allowed to each of them; our first Circulation confounds the Elements, our second renews the Air, and the third exalts the Fire, and then is our Stone perfect.

Flexible as Wax, else stand they in no stead.

OUr Calxes thus graduated, are distinguishable from all the Calxes in the world; first, in that they are done without any laying on of hands: secondly, from their exquisite subtilty of parts, (for they are finer then Atoms of the Sun) joyned with an eminent Humidity, by reason of which, to the astonishment of the beholders, they flow like unto melted Wax; the first in the Glass by continuance of heat, and so the second as not being come to their period of perfection, and the second and third upon a plate of hot Metal, or on a melted Metal, or on

Mercury

Mercury heated ſo long till it is ready to fly.

By right long proceſs, as Philoſophers do write,
A year we take or more for our reſpite:
For in leſs ſpace our Calxes will not be made,
Able to tyne with Tincture that will not fade.

WHich laſt Calxes, as they are the period of Arts skill, and Natures power in this thing, ſo they are a conſiderable time in perfecting; the former in five months, *viz.* the white, and the red in nine months and a half, which is the true time, and a month we allow for the preparing of our Materials, and three months for Fermentations and Imbibitions, ſo that our whole Operation is above a year. For indeed it is not an ordinary thing that we expect, but a Fire-abiding Tincture, which is unfading and incorruptible, which cannot be expected in a ſhort time; yet verily the Induſtry of the Work-man may forward, or ſet back his Work, a month, two, or three, accor-

according to his more exquiſitely preparing of his Matters, and governing of his Fire, whoſe exact Regimen is for ſpeed, or retarding of the Work, almoſt all in all.

And for thy proportion thou muſt beware,
For therein mayſt thou be beguil'd,
Therefore thy Work that thou not mar.

AFter the knowledge of the true material Subject, and its Preparation, the next main thing to be underſtood is the myſtery of Proportion, which is a ſecret of no light concernment, for many erre therein. Thou ſhalt therefore underſtand, that our Proportion is two-fold, Internal and External; the Internal *pondus* is a Labyrinth in which all erre who know our Subject as many do, but not its Proportion. He who would effect any thing, muſt principally learn this which is ſet down in Golden words, in *Bernard Treviſan* his Treatiſe of the Chymical Miracle: *The Sulphur*, ſaith he, *which is in the Mercury, and predominates not, is the Fire alone which governs the whole Work;*

and

and he therefore that in these things would be a skilful Artist, let him know how much Fire is beyond other Elements in subtilty, and what a proportion of it will overcome all the rest. These Golden words, worthy to be ingraven in Marble, are the true foundation of our *pondus.*

With Mercury as much then so subtil'd,
One of the Sun, two of the Moon,
Till all together like pap be done.

BUt there is an External proportion, which is as necessary as the other, or else the Work will either for lack, or excess of moisture, be destroyed; and that is thus: Take thy Body which without any equivocation is most pure Gold, let it be exquisitely purged, then filed or laminated, or calcined with *Mercury*, as is vulgarly known; of this take one part, and of our Water (which is without equivocation Argent-vive animated, which then we call our *Luna*) two parts, mix them together in an *Amalgama*, and grind them in a Mortar of Glass, or on a Marble, till they become very soft, and all

all the grettineſs of the Body be ſubtiliz-ed with the *Mercury*, that they may ſeem to be one pap or paſte, which we call Inceration.

Then make the Mercury four to the Sun,
Two to the Moon as it ſhould be.

NOw pluck up your attention, for my ſpeech will be difficult. When your Body to your *Mercury* in outward proportion is one to two, then muſt your *Mercury* in its inward proportion be juſt oppoſite, that is, four to two, elſe you ſhall never make Harmony that is good Muſick; for do not think it is all one, with one and the ſame proportioned *Mercury*, to put either one of the Body to two of the Water, or one to three, or two to three, or three to four; no verily, till you come to this, to meaſure your Lamp clibanically to your Furnace, you are yet in the dark for Practice, though you may be true in Theory. I almoſt tremble to ſpeak of this point, for it is the very wilde of all thoſe who ſtudy this Art, and cannot come to the end of

their

their desires for want of true information in this particular. Know then, that when thy *Mercury* is to *Sol* in external *pondus* two to one, it must be as I said in respect of its own internal qualities, four to the *Sun* to two of the *Moon*; therefore, saith *Artephius*, that our Water is of kin to the *Sun* and to the *Moon*, but more to the *Sun* then to the *Moon*: Note this well, that is four to two, as *Ripley* hath it. This is indeed a great secret, which hath befooled many.

Now know that our Eagles duly prepared are accommodated to the *Sun* from three to ten, so that four to the *Sun* will be just seven; and thy *Mercury* thus proportioned, let it be two of the *Moon* to one of its Body. Know also, that our Water is not called the *Moon*, but in, or in reference to conjunction, and so let the *Moon* be two. In reference to its one Constitution, it is called *Mercury*, (for so it ought to be in that form and flux) and so it ought to be four to the *Sun*, that is seven Eagles, which are to the *Sun* not before three, to which adding four, you make seven.

And thus thy Work muſt be begun,
In figure of the Trinity,
Three of the Body, and of the Spirit three;
And for the unity of the ſubſtance ſpiritual,
One more then of the ſubſtance corporal.

AND thus thy Work is brought to the true Touch-ſtone, and that is Trinity in Unity; for in this *pondus* of your *Mercury* you have a potential Body, which is one part of three of the *Mercury*, which may by Art be made appear. This potential Body is to be reckoned to your actual Body, and that makes with it two, and ſo *in potentia* you have two of the Body to one of the Spirit, which is three to three, and one to one. And this potential Body is at firſt ſpiritual and volatile, (*in manifeſto*) for unity ſake, without which could be no unity. Thus then a potential Body, but an actual Spirit, is joyned with an actual Body, by which means the actual Body, when it is actually diſſolved and made no Body, but a Spirit or Spiritual Body, then this potential Spiritual Body (which was in the Water before)

before) receives this potentialized Body, and both unite and congeal together, and is endowed with a double nature and virtue, that is, Spiritual and Corporal, Heavenly and Earthly. And thus is made an union, of which the proportion of the Water in its firſt preparation, and its due mixing with its Body, was the moving cauſe, really though hiddenly enforcing the Compound by the neceſſity of its end, which it could not have done had it not been ſo proportioned.

By Raymunds *Repertory this is true*
Proportion, there who liſt to look;
The ſame my Doctor to me did ſhew.

THis is the true meaning of our proportions, both according to the myſtery of Internal and External *pondus*; this is that which Authors have ſo much concealed, both *Raymund*, *Arnold*, *Albert*, and all who ever have wrote of it: I have broke the Ice firſt in plain diſcovering the myſtery.

Yet for all this, you ſtand in need either of a Maſter, or of more then ordi-

nary pains, accompanied with the bleſſing of God, elſe never look to find out this myſtery, which though by me revealed more plainly then any, yet it will and muſt remain ſecret even till the fulneſs of time.

: But three of the Spirit Bacon *took*
To one of the Body: For which I awoke
Many a night ere I it wiſt.
And both be true, take which you liſt.

THere is another External proportion, which is three of the Spirit to one of the Body, according to the working of Noble *Bacon*, and many others; which though it ſeem little to differ from the former, yet there is a wide difference: I know them both, but ſhall not ſet down the grounds of the other; if you underſtand the former, the rule of it may guide you in the latter; for there is an infallible rule of proportion, how the External and Internal ought to concur, to make a ſweet Harmony: only let me this aſſure you out of *Norton*, *That if thy Body have plenty of drink, Then muſt thou wake when*

when thou deſir'ſt to wink; it will coſt thee more aſſiduity of boiling for to dry up three parts, then two parts of Water; and there muſt be neceſſarily a diverſity of Internal *pondus*, for the Water being of one and the ſame Internal heat, and the External fire being the ſame, the difference of decoction between two parts and three will be half in half almoſt until blackneſs, though after blackneſs there is one and the ſame time to both. Yet either of theſe proportions are true, only you muſt be ſure to qualifie your *Mercury* in heat, and your Regimen of your Furnace accordingly as you work with one or other of theſe proportions, or elſe your firſt token of the Crows head will come wonderful ſlowly.

If the Water alſo be equal in proportion
To the Earth with heat in due meaſure,
Of them will ſpring a new Burgeon,
Both white and red in a Tincture pure,
Which in the Fire ſhall ever endure.
Kill thou the quick, the dead revive;
Make Trinity Unity without any ſtrive.
This is the ſureſt and beſt proportion,

For there is leaſt of the part ſpiritual;
The better therefore ſhall be ſolution,
Then if thou didſt it with Water ſmall,
Thine Earth over-glutting which loſeth all.
Take heed therefore to Potters Loam,
And make thou never too neſh thy Womb.
That Loam behold how it temper'd is,
The mean alſo by which it is Calcinate,
And ever in mind look thou bear this,
That never thine Earth with Water be ſuffo-
cate.

ALſo if your Water have its proportion qualified accordingly, you may temper it with your Earth almoſt in an equal quality, that is, two to three, or three to four; but be ſure then of your due government of external Fire, and a juſt ſize of your Veſſel, and ſo you may expect from this mixture Conception and Generation: for in this *pondus* you ſhall find the death of the Spirit, and the quickning of the Body, and the exalting of your Tincture firſt into white, and after that into red, which will have ingreſs into Bodies, and tyne them permanently and radically. Though the Tincture is largeſt

largeſt where the Water is moſt, but the work is ſpeedieſt where the Water is leaſt, the Fire is alſo leſs hazardable; but your true proportion of your *Mercury* for ſuch a *pondus* is hard to be found, and thou wilt not eaſily find it unleſs thou be very skilful; the middle proportion is leſs difficult, that of three to one is worſe, for a *Tyro*, becauſe he may very eaſily have his time made tedious by it. The laſt would be better for ſuch a one, if it were not ſo hard to apprehend, for the Body would ſoon be made no Body, and the Spirit mortified, and ſo Union would follow in a ſhort time, in compariſon to other proportions. So then if thou knoweſt how to prepare thy *Mercury* aright for its Internal proportion, the leſſer thou putteſt of the Spirit, the better and quicker ſhall be thy Calcination and Diſſolution; and the more thou giveſt of the Water, the longer thou ſhalt be in attaining the maſtery: but if thou glut thy Earth with Water, thou wilt ſo ſuffocate the active virtue, that thy moiſture will not be dried up; at leaſt it would require ſo tedious a decoction, that thou

wouldeſt never ſee the effect. But the mediocrity is for thee the beſt, at leaſt at firſt; be not too covetous, nor too prodigal, for over-drineſs and over-moiſture are both enemies to Generation, and make a barren Womb. If thou be'ſt witty to apprehend therefore, I ſhall ſhew you the certain way of External proportion; for know, that as the Water is qualified internally, ſo doth it act externally, and if thou canſt apprehend the ſympathy that is between the inward quality, and the outward effect, thou mayſt eaſily diſcern by what is apparent to ſight, that which is hiddenly contained. Then for your true information take this rule: Let your Body be very well ſubtilized, and very pure, (which is a great matter, at the leaſt 24 Carrats) mix this at firſt with twice as much of its Water, and grind it either on a clean Glaſs, or Marble Mortar; grind it thorowly, as Painters uſe to grind their Colours, and make not a light matter of this, for lack of one half hour or hours pains in thy Amalgamation, thou mayſt ſet thy work backward 20 or 30 days; for the more ſubtlely

ſubtlely the *Amalgama* is mixed, the more eaſily and ſpeedily it reſolves into *Mercury*, and is wrought upon, and the ſigns appear. When thou haſt ſoundly and well ground it, and waſhed it very clean, and dried it very thorowly, ſo that there be not the leaſt moiſture in it, obſerve the temper; if it be plyable like to Paſte, yet ſo as when you incline it this way or that, you ſee no Water run to the inclining ſide, which you may eaſily diſcern, it is a good & ſure temper; but if it be ſo hard and dry, that it will not ſpread eaſily, it lacks moiſture; or if that Hydropical water run as it were within a skin, to the declining ſide of your *Amalgama*, add more of your Body to it, till you ſee that ſign no more; and grind it thorowly, as is ſaid, and rather chuſe to lean to the other hand, then to this, for there is nothing more irkſome to an Artiſt in his Scholarſhip, then to wait for his ſigns beyond the time.

Dry

Dry up thy moiſture with heat moſt temperate.
Help Diſſolution with moiſture of the Moon,
And Congelation with the Sun, then haſt thou done.

WHen thou haſt done this, then be ſure to decoct it in a very gentle Fire till it be dry, not by exhaling the Water, but by coagulating it with the Body, in which thy main care muſt be, that thy Veſſel be cloſe, and thy Fire gentle: Now the way to diſtinguiſh a gentle from a violent Fire, is a thing deeply concealed by the envious, I ſhall preſcribe ſome few rules.

1. Know that it is the internal Fire of the *Sulphur* of thy Water, which doth perform the whole work.

2. That the external Fire is but an outward circumſtance, which yet is ſo abſolutely neceſſary, that nothing can be effected without it.

3. The Regimen of the Fire is one Linear decoction, from the beginning to the end of the Work, boiling the thick, and ſub-

ſubliming the thin, and ſo diſſevering both (*ſuaviter & cum ingenio*) according to old *Hermes*.

4. All our Maſtery conſiſts in Vapour, which cannot be done without Sublimation and Diſtillation; for if our Spirit aſcended not in a living form, it would all aſcend and hang; but aſcending quick, it returns again and moiſtens the Body.

5. Our Diſtillation or Circulation, is not without a conſtant motion of Separation; for as the ſubtle is ſeparated from the groſs by Sublimation, ſo the thick of that which is below is ſevered from the thin, which is by continual boiling and decocting, without a moments intermiſſion: Therefore, ſaith *Hermes*, thou ſhalt ſever the ſubtle from the groſs, and the thick from the thin.

6. Our tender Spirit learns every day more and more to ſuffer Fire; and therefore, ſaith *Arnold*, boil it with a Fire daily increaſing: yet is it but one degree of Fire, and that is boiling, till the Womans Empire is vanquiſhed; and then there is another degree, and that is roaſting,

ing, which hath two periods, Fixation and Calcination: therefore say Philosophers in the beginning, *Coque*, that is, Boil, for as much as the Stone is moist; and at the end they say, *Assa*, that is, Roast, for then the Stone is dry.

7. The periods of the strength of the Fire are in this time many: every day if thou canst, augment a little, that it may increase insensibly, and you will find the effect the more sweetly and speedily.

8. The Philosophers in their description of the Fire, and its degrees, did more observe their matter and its capacity, then the Fire it self.

9. They chiefly liken their Work to Man's Generation, and so they call their Compound, Man: therefore saith *Ripley*, remember Man is the most Noble Creature.

10. This is the true meaning of *Arnold*'s four degrees of Fire, *Primus formetur ut sensus ei dominetur*; that is, the Stone being compared to Man, and its first moist Regimen to a Bath; the first degree makes it sweat gently, as a Bath to a Man, which is less hot then he can suffer,

ſuffer, doth cauſe a gentle ſweat. *Senſibus æquato gaudet naturæ ſecundo*, is the ſecond degree, in which ſweat is exceedingly cauſed, as a Bath which is as hot as a man can poſſibly ſuffer, cauſes a moſt violent ſweat. *Tertius excedit & cum tolerantia lædit*, is the third degree, which cauſeth bubbling and ſwelling, and anſwers to that heat which will bliſter a mans hand; for our Compound in this heat riſeth in bliſters, which fall and riſe continually. *Teſtructor ſenſus gaudet procedere quartus*, is the fourth heat of Congelation, which takes away ſenſe, that is, quickneſs, and brings in ſiccity, juſt as the cauterizing heat ſears the fleſh, and drys the moiſture. Thus hiddenly did that ſubtle Sophiſter veil his Fires.

11. Know that after 40 or 46 days continually boiling, the moiſture will begin to waſte, and the Compound will begin to dry; which thou ſhalt know, in that the boiling will begin to turn to a ſwelling, like to Puff-paſte or Leavened-dough.

12. Know that in 36 days thou mayſt have thy moiſture begin to congeal, if

thou

thou be exact in thy Fire, and Proportions both inward and outward.

13. Know that thy Glaſs muſt be thick, and very ſtrong, and no leſs ſtrongly cloſed, leſt it break with thoſe winds which the firſt decoction will raiſe in thy Veſſel.

14. Let its neck be ſomewhat long, and faſtned, that the motion which is in the Glaſs may not cauſe it (by reaſon of the length and thickneſs of the neck, and the Sublimation that is ſtill in it, in drops which make it heavy) to ſway the little Body one way or other; for if it incline, the Matter will be apt to grow to the inclining ſide, which ſhould be avoided.

15. Let the neck be conſiderably cooler then the other part, that thy Vapours may condenſe in it, which elſe will burſt the Glaſs violently; ſo mayſt thou give thy Fire more ſtrong then otherwiſe, and let thy neſt be guarded from unneceſſary heats and colds, which therefore would have holes at the top of the Cover, which may ſhut over every Glaſs, and let out a part of the neck, which would

would be very advantageous both for the faſtning of the Glaſs, and condenſing of Vapours.

16. This boiling will begin in the firſt three days, and if you be a good Work-man, in the firſt 24 hours; and from its firſt ebullition your time is to be reckoned.

17. When you ſee the Water thicken in its boiling, there is leſs danger of the Fire.

18. If your Fire go out, your Stone dies.

19. Every intermiſſion of your Fire, is a waſting both of its ſtrength and virtue; and beſides the moſt tedious protraction of time, it makes the Stone ſubject to many Sickneſſes, which would require a moſt ſubtle Philoſopher to amend, and it lays your Stone in danger of having a return of the Crows Pullets to their neſt, after they are fled, which is an ominous ſign.

20. Your Gold is not totally loſt before blackneſs perfect; yet it may be ſo metamorphoſed, as to puzzle the beſt Mechanick to reduce it, and then it is never

thou be exact in thy Fire, and Proportions both inward and outward.

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20. Your Gold is not totally loſt before blackneſs perfect; yet it may be ſo metamorphoſed, as to puzzle the beſt Mechanick to reduce it, and then it is never

never ſo full of Spirit as it was before.

21. Yet ſome of it will be loſt in a ſhort decoction, and moſt of it in thirty days. In a Fire then governed according to theſe Rules, dry up thy moiſture: and that thou mayſt dry up the moiſture of thy Water, thou muſt diſſolve the Compages of thy Body, ſo then thy Water diſſolves thy Body, and thy diſſolved Body re-congeals it ſelf by a further decoction, and with it ſelf congeals the Water, which in diſſolution was ſo united as to make one with it.

Four Natures into a fifth ſo ſhalt thou turn,
Which is a Nature moſt perfect and temperate.

THus ſhalt thou turn thy four qualities in which were repugnancy, into a fifth which is temperate; that is, thou ſhalt in this drineſs of Calcination, reconcile the *Mercury* with its qualities of cold and moiſture, to *Sulphur* with its qualities of heat and drineſs, ſo ſhall thy Elements remain at the bottom, and thy Exhalations ſhall ceaſe, and the moiſture being

being daily terminated into drineſs, by the ferment of the Body, as Milk by Runnit is terminated into Cheeſe, thou ſhalt have a middle product, partaking of the complexion of either Parent.

But hard it is with thy bare foot to ſpurn
Againſt a bar of Iron, or Steel new acuate;
For many ſo do which be infatuate,
When they ſuch high things take in hand;
Which they in no wiſe underſtand.

THus we have plainly and faithfully done our duty, and by a Line as it were have diſſevered the Truth from Falſhood; yet we know, that in the World our Writings ſhall prove as a curious edged Knife; to ſome they ſhall carve out Dainties, and to others it ſhall ſerve only to cut their Fingers: yet we are not to be blamed; for we do ſeriouſly profeſs to any that ſhall attempt this Work, that he attempts the higheſt piece of Philoſophy that is in Nature; and though we write in *Engliſh*, yet our Matter will be as hard as *Greek* to ſome, who will think they underſtand us well,

when they miſconſtrue our meaning moſt perverſly: For is it imaginable that they who are fools in Nature, ſhould be wiſe in our Books, which are teſtimonies unto Nature?

In Eggs, in Vitriol, or in Blood,
What Riches ween they there to find?
If they Philoſophy underſtood,
They would not be in working ſo blind,
Gold and Silver to ſeek out of its kind:
For like as Fire of burning principle is,
So the principle of gilding is Gold I wis.
If thou therefore intend for to make
Gold or Silver by craft of our Philoſophy,
Thereto neither Eggs nor Blood thou take,
But Gold and Silver, which naturally
Calcined wiſely, and not manually,
A new Generation will forth bring,
Increaſing its kind as doth every other thing.

SOme I know will ſerve my Book as they have ſerved others, out of it they will read their own fantaſtick proceſſes, which I never dreamt of, nor yet are they in Nature; and whatever I write moſt plainly, they will Allegorize, and ſay it is true,

true, for matter of Operation he wrought well, but withall very enviouſly and myſteriouſly: he calls the matter *Gold*, and *Mercury*, but that is but alluſively; but he meant Egg-ſhels calcined, or Vitriol, or Mans Blood, or Dew, or Rain-water, or Salt-peter, or Nitre, or Tartar, or this or that thing, according to their ſordid fancy, and ſo they will proceed, nothing unſettled in their fancies by what I have candidly written. Groſs Sots, thus to think that I in what I without any equivocation call *Gold* and *Mercury*, they ſhould make to allude to ſuch trifles: it is the ſign of an Owl to be blinder, by how much the Sun ſhines clearer; let me therefore to ſatisfie the Ingenious, profeſs and proteſt, that without any Alluſion or Figure in ſpeaking, our Matter is *Gold*, even the pureſt that is ſold, or can be bought; this is our Maſculine Sperm. And our other principle is *Mercury*, like to that which is commonly ſold, in form, influx and colour, only it is brighter, and ſomewhat more ponderous; and without any Metaphor we call it *Argent vive*. In the making of this *Mercury* is all our

ſecret, and in the Regimen of the Fire, according to its capacity, conſiſts the whole Maſtery. O fools and blind! think you to gather Grapes of Thorns, or Figs of Thiſtles? wherefore do you thus waſte your Goods, proceeding in your Work, as an Aſs to his Crib, never conſidering the nature of the thing you go about? If Gold and Silver be your intention to produce, in what would you find them? in Eggs, or Blood, in Salts, or ſuch things? what a madneſs is this? to what end think you theſe operations will tend? what conformity is there between what you ſeek, and that which you take in hand? do you not conſider the difference of impoſition between thoſe Subjects, and Metals? how do you think that they ſhould give weight to imperfect Bodies, when as they themſelves are far more light themſelves? how can you expect from them a ſpecifick perfect Metalline Tincture, which have not any thing Metalline in them? You ſee not your own madneſs. It is no light matter to cauſe a Body, which perhaps is 10 or 12 parts at the leaſt in 16 defective of the dimenſions of Gold,

Gold, to penetrate its own dimenſions ſo many times, to anſwer your fond deſires. This which you attempt is to force Nature, and to create Sperms, both which are vain to undertake, and truly impoſſible. Leave then this Sophiſtry, and imbrace true Light. To create Sperms is Gods alone property, and every thing hath its own Sperm, as it hath its own Form: there is nothing that hath a ſeminal virtue applicable to two things, every thing hath its own Seed, and according to its own Form. Gold therefore and Silver being thine intention, let the ſame be thy ſubject to work upon; Gold is thy firſt Baſis, for thy white muſt firſt come out of thy red, and when thy white Stone is perfect, then mayſt thou uſe *Luna* vulgar. Now Gold muſt have its hidden Seed extracted, and that is done by *Mercury* in Calcination, for that operation is the Mineral Copulation, in which the Seeds are ſent forth and mingled together, then ſhall the old Body die, and a new Body ſhall riſe again, endowed with a multiplicative virtue, according to the nature of all things; for

it ſavours rankly of abſurdity and ignorance, to allow all things almoſt a multiplicative power, and to deny it to Gold, the moſt perfect of all ſublunary things.

And if it true were that profit might be,
In things which are not Metalline.

But ſome will ſay, How will you anſwer the Philoſophers, who affirm that their Stone is in all things, though in ſome things nearer, and in ſome things at greater diſtance, yet in all things according to the rule of (*propinquius & remotius*?) To ſuch I anſwer, I grant and know that all things originally owe all their principle material unto Water, and their formal unto Light; and according to the congreſs of theſe two principles, through the command of the Architect, this Light doth illuminate the material Water in a ſingular way, according to the Ideal ſpecies which were before in the Archetype: So then the Matter reſides in Water, the Informing in Light, and the determination of the Form, which is as I may ſay the Form's formality, is in the will of the Creator,

Creator, firſt impreſſed or ſealed in the word (*fiat,*) and ratified in his command (*producat unumquodque juxta ſpeciem ſuam.*) Now to apply this to our preſent purpoſe, in Water and Light all things agree, in the determination of Illumination they differ. This determinative ſentence of the Almighty, ſealed a great variety in the products of the Matter and Form, which are in themſelves general, and being thus ſealed, not any thing can paſs from its kind to mix with another kind, but it will cauſe a product partaking of either Parent, nor can mixture be made but in the ſame *genus* or *ſpecies*; as an Apple may be graffed on a Crab-tree, a Man may (though abominably) mix with a Beaſt, (*licentia naturali*) but out of *genus* or *ſpecies* nothing can mix. There are alſo many particular exceptions of things in one *genus*, for many Trees I know which the Art of man cannot ingraff one in another, ſo as to grow, will yet grow well ingraffed elſewhere; ſo a Dog and a Mouſe cannot mix, being one ſo diſproportionable to another. But this by the by.

To return to our intention, we ſay, that as all things are by the will and power of God ſpecificated, ſo with the deſtruction of that *ſpecies*, the Form (as to that individual) periſhing, (for no intire *ſpecies* can periſh) things may both by Nature and Art return to their firſt ſtable principle material, which is Water, of which Nature, if it found it in a convenient place, might (impregnating it with a Metalline Seed) produce a Metalline Sperm, or viſcoſity, which then might be a Metal by decoction, and yield unto our work a profitable ſubject.

As in Blood, Eggs, Hair, Urine, or Wine,
Or in mean Minerals digg'd out of the Mine;
Yet muſt that Element be firſt purified and
ſeparate,
And with Elements of perfect Bodies be
deſponſate.

SO then if thou canſt (as by the Liquor *Alcaheſt* thou mayſt) reduce a Body (be it what it will, whether Eggs, or Hair, or Urine, or a Spirit ardent, or any mean Mineral which is not of a Metalline impoſition)

ſition) to Water, and after knoweſt how to impregnate that Water with a ſpecificated, ſeminal, influential Light, ſo that that Water may penetrate its dimenſions at the leaſt 16 times, and become a Mineral, Mercurial Juice; thou mayſt then expect as much profit from that *Mercury*, as from the beſt *Mercury* that is ſold in the Apothecaries ſhops, and no more; for thou mayſt ſo purifie it, and ſeparate its fæces and crudities, as that it may become fit to joyn with thy perfect Bodies; but I doubt this way will be ſo hard, (try it when thou wilt, I fear the firſt will puzzle thee all thy life long, to turn all Bodies into Water, and the next would puzzle all the Devils in Hell, to bring this Water to a Metallick ſeminal viſcoſity) that thou hadſt better leave muſing on theſe Impoſſibilities, and take my counſel, that is, ſeek it there where Nature hath put it.

But

But first of thine Elements make thou Rotation,
And into Water thine Earth turn first of all,
Then of thy Water make Air by levigation,
And Air make Fire; then Master I will thee call
Of all our Secrets great and small:
The wheel of Elements then hast thou turn'd about,
Truly conceiving our Writings without doubt.

TAke of thy clean *Mercury*, which is animated according to what I have faithfully taught in my little Latine *Treatise, and mix it with thy Body, as there I told you, without ambiguity; put it in a Glass, as I there advised, and govern it with a Fire, as I in that Treatise ordered, and thou shalt see thy Elements circulate; first thou shalt have thy Gold dissolved, which thou shalt know by thy first sign, which is a whiteness which will arise like a skin in boiling upon the Water. This Water will be made aërial, by subliming in a continual Vapour; for by constant and continual Sublimation, our Stone

* *Introitus apertus.*

Stone is inſpired, and takes life in the Air, and lives, and ſhews the actions of life, and a living Water or Dew ſhall from the top of the Glaſs deſcend upon the lower grounds, and make them fructifie; then ſhall the Central Fire, which was hidden in the Earth, and is now in the Water, come forth and aſcend with the Water, and in the form of Air and Vapour, ſhall beautifie thy Veſſel with changable colours, Citrine, pale, blewiſh and blackiſh: This is the Fire of Radical *Sulphur*, which when it is once ſtirred up, is like unto the Fiery Dragon, and *Ignis Infernalis*; by this thou mayſt know that the Heaven and the Earth, the Form and the Matter, the Male and the Female are now beginning Conjunction: when thou ſeeſt this ſign, rejoyce, for know that now thy Bodies are made in greateſt part no Bodies; and this if thou doſt work well, will be in 30 or 36 days.

This

This done, go backwards turning thy wheel again,
And into Water turn thy Fire anon,
Air into Earth, elſe laboureſt thou in vain.

NOw know, that all our three Circulations are ſo called not without great reaſon, for ſo indeed they go on as a Wheel; put a Nail in a Wheel, and turn it, and you ſhall ſee the Nail will with one half of your turning aſcend, and the other half deſcend: And then that Circulation is compleat, and you then muſt go on to another Circulation.

Theſe our Circulations are Solution and Congelation, Volatization and Fixation, opening and ſhutting; when once thou haſt brought thy Body to the height of Subtiliation, that the Spirit by decoction can bring it to, then the Spirit hath done its work, and ceaſeth then to be active; then begins the diſſolved Body to work after its kind, and then the Spirit is paſſive, and the Body active; thus paſſive Natures are made active, and active paſſive, which is the Key of our

Ma-

Maſtery. Firſt then, advance the Spirit above the Body, till the Fire be diſcovered, which is in a yellow colour; then advance the Body over the Spirit, till the Earth again appear, which is in a colour blacker than Pitch; which firſt will begin with blewneſs, and this will decline daily more and more unto blackneſs. This yellow colour remember that it comes with a moiſture of the Compound, otherwiſe what you do is all in vain: turn it then into Water, that is, let this yellowneſs appear *in humido*, till by oppoſition from the terrene qualities there be engendred a blewneſs, then continue this decoction till all be intirely black, for in groſs moiſture heat working, engenders blackneſs, with ſuch like groſs colours.

For ſo to temperament is brought our Stone,
And Natures contractions four, are made one;
After they have three times been circulate,
Alſo thy Baſe perfectly conſummate.

THy Air then muſt be thickned with the Body, which is terrene and groſs, being

being not yet putrified, and by this means the Fire and the Air, and the Earth and Water will accord; for Air will agree with Water, and Earth with Fire: The Air being then tempered with Earth, doth by this reconcile the Water and the Fire. Thus our firſt decoction confounds the Elements, and thus our Stone which was of ſevered qualities, is brought to a temperateneſs. Thus by a natural Circulation, the Quadrangle is made a Circle, and four qualities make a fifth, which is a Neuter from the four, and yet partakes of all. This firſt Conjunction natural, which is made in the Glaſs without laying on of hands, which we call Triptative, is the ground of the laſt Tetraptive Conjunction, which is made in the turning round of the three Wheels, which doth perfect the Stone.

Thus under the moiſture of the Moon.

GOvern then thy Bath firſt with a moiſt Fire, until the Body be made no Body, but a flying Spirit; this is the time of the Womans reign, and it is attributed

to

to the *Moon* : for our Gold till it be diſſolved, all the work depends only upon the active virtue of the Water, which cauſeth the ſlow appearance of our ſigns.

And under the temperate heat of the Sun,
Thy Elements ſhall be incinerate ſoon,
And then haſt thou the Maſtery won.
Thank God thy Work was ſo begun :
For then haſt thou one token true,
Which firſt in blackneſs to thee will ſhew.

WHen thou haſt by thy firſt Waters Pontick virtue and firmeſs, ſo far diſſolved thy Body as to ſet at liberty its internal *Sulphur*, then thy Operations will be ſpeedy; for the *Sulphur* of the Water, together with the natural *Sulphur* of thy Gold, by mixture will make an unnatural Fire, which will then burn like to the Fire of Hell, firſt making a total end of that diſſolution which was but in part made by the Water, and after that drying up and congealing its own moiſture, and the moiſture of the Water, uniting the *Sulphur* of the *Sun* and the *Sulphur* of the Water, and the *Mercury* of the *Sun*

and

and the *Mercury* of the Water, and the united *Sulphur* prevailing over the united Humidity, rotting it into powder as ſmall as Atoms, black of the blackeſt black, thou ſhalt then ſee a total mixture of Seeds, and death of thy Compound. This rotting will begin about the 42, 46 or 50th day; and the ſigns of it are, the Fumes will not aſcend, but the Matter will boil at the bottom of the Glaſs, like to melted Pitch, boiling and bubbling, ſwelling and puffing in a black colour, every day blacker and blacker, ſhewing changable rotting colours in its boiling. This will continue till it be ſo thick, that it boil not, but grow hard and ſwell; yet it will vary often, and appear ſometimes as though dry, and ſometimes a little moiſture will appear, with freſh bubbling, but no Fumes. And this will laſt about 46 days, no Fumes riſing at all, ſo that about the 84th or 90th day, after thy Matters begin to be boiled in a continual decoction, Putrefaction will be compleat, and then Sublimation or Circulation will begin again, which in 46 or 50 days will end in a white Dove.

This

This first token of blackneſs proclaims thee a Maſter, after which thou canſt not well miſs, unleſs thou wilt. This is the aſtoniſhment of Art, to make Gold volatile, which was ſo fixed: be patient then, and boyl continually till your Gold begin to diſſolve, and come upon the Water like a Cream. Then continue your decoction till the colour begin to change into an imperfect Citrine, with moiſture, and ſend up yellowiſh vapours. This Citrine will ſoon be mixed with a blewiſh black, and yet continue the decoction till the Clouds begin to riſe, and a dark miſt: then continue your boyling, till breath fail, that is, the Clouds and Fumes ariſe no more; then the Compound boyl at the bottom without Fumes, and will ſhew dark, obſcure, reddiſh, yellowiſh, blewiſh, gray and blackiſh colours; then continue your decoction till the Body and whole Compound begin to rot into Atoms, which the 50th day will give you a Harbinger or fore-runner of, with Pitchy blackneſs; then know that all is thorowly mingled together, and will never ceaſe till the damned Earth come, the

Earth of Leaves, which is a duſt impalpable.

The Head of the Crow that token call we,
And ſome do call it the Crows Bill,
Some call it the Aſhes of Hermes *Tree;*
And thus they name it after their will,
Our Toad of the Earth which eateth his fill.
Some call it by what it is mortificate,
Our Spirit with Venom intoxicate.
But it hath names I ſay to thee infinite;
For after each thing that blackneſs is to ſight
Named it is, till time it waxeth white;
Then hath it names of more delight,
After all things that been full white.
And the red likewiſe after the ſame,
After all red things doth take the name,
At the firſt Gate, &c.

THis token then is called the Crow, the Crow's Head, and the Crow's Bill, for it is a ſhining blackneſs, like unto Printers Ink, or a ſolid Coal new broken, or the moſt black and compacted broken Pitch.

Others name it the Aſhes of *Hermes* Tree, for it is Aſhes out of which grows

a Tree afterwards, beautiful and glorious with Sprigs and Branches, and changable colours.

And indeed this liberty the Philoſophers have taken, to call it what they liſt: they call it their Toad which crawleth on the ground, and feedeth upon the ſlime of the Earth; becauſe before it is quite black, it may reſemble the colours of a Toad, and its likeneſs, puffing and ſwelling, and rugged with bunches and bliſters, and knobs.

Others call it a Spirit killed with its own deadly poiſon, that is, *Mercury* diſſolving Gold, in which diſſolved Body (which then ſeems a Spirit) there is a hidden ferment, which may recongeal the ſame: this fermental virtue it is that doth coagulate or thicken the Water, that to the wonder of the Beholders what before was thinner and thinner, doth after 40 days thicken, till it come to a duſt or powder like to impalpable Atoms.

But I ſhall not inſiſt upon theſe denominations, there being ſo many given to it by the Envious, that there is nothing almoſt in the World that is black, or may

be made black by the Fire, but they have named it by it. Alſo whatever is filthy or fæculent, or unſavoury either to taſte or ſmell, they have Alluſively called their Stone by, in reference to its firſt putridneſs or corruption. So likewiſe when by continuance of decoction the colour changeth to white, they then call it their Swan, their Dove, their white Stone of Paradiſe, their white Gold, their Alablaſter, their white Smoak, and in a word whatever is white they do call it by. And ſo the Red they name their Vermilion, their red Lead, their Poppy of the Rock, their Tyre, their Baſilisk, their red Lion, and in ſum it borrows the names of all red things.

Now thou art entred the firſt five Gates of the Philoſophers Caſtle; for do not believe but that Calcination is verily Putrefaction, and is done by Diſſolution, Separation and Conjunction, as if thou haſt attended this diſcourſe thou mayſt eaſily conceive: only here is the Sophiſm, after this total Calcination, there is a relenting again; for as I ſaid before, our Operation is but turning as it were of a Wheel,

Wheel, which runs one half of its circulation directly backwards to its first progreſs. Thou ſublimeſt ſo long, till the Body is made as volatile as it may be, this is the activity of the Spirit; then thou congealeſt ſo long, till all appear like Atoms, and then is thy bodily virtue active, and thy Spirit paſſive; then thy Spirit begins to be active again, and thy Compound which was apparently fixed, relents again and diſtils as before, till it come to its height again of volatility, which is again a Separation; then is celebrated again a Conjunction Tetraptive, and from that time all aſcends and deſcends together, and there is ſuch an union, that there doth not then (as at firſt) exhale a quick Fume, and deſcend upon the bodily Moles, but all aſcends like to a glorious Tree with branches, and is not ſublimed to the top, but ſprouts up like the tender Froſt in a fair morning, which falls and riſes till all become a Powder impalpable. So then after Calcination is again a Solution, and that divides between *Azoth* and *Laton*, and a diſtilling Separation in which *Azoth* waſh-

eth *Laton*; and after that a Conjunction, not of the four Elemental qualities only, which was in the firſt Conjunction, but of the Elements themſelves, the Body, Soul and Spirit; and then is made another Calcination into a white Calx, which by continual decoction relents again, and is made volatile again: for our Wheel goes round, and when it is come thither whence it ſet forth, it begins again. Thus is made a third Solution, Sublimation and Calcination into a red *Elixir*, which is the Sabboth of Nature and Art; at which being arrived, there is no further progreſs without a new Marriage, either by Ferment or otherwiſe, according to the rule of Nature and Art: ſo that indeed all our work is three Rotations, and every Rotation hath three Members, Solution, Sublimation, and Calcination. The firſt Solution, is called Inceration, and Reduction or Liquefaction, the ſecond properly Solution, the third Inceration. The firſt Sublimation is called Diſtillation, Aſcenſion and Deſcenſion, the ſecond Separation and Ablution, the third Exaltation and Sublimation. The

firſt

First Calcination is called Calcination and Conjunction Triptative, Putrefaction, *&c.* The second Congelation, Albification and Fixation, the Third Illumination, *&c.* only remember, thou in thy first Calcination attaineſt compleat Putrefaction, in the ſecond the compleat white *Elixir*, and in the third the compleat Red. This I premiſe to undeceive thee, that thou mayſt not think to have a Calcination firſt, a Diſſolution next, a Separation thirdly, a Conjunction fourthly, a Putrefaction fifthly, *&c.* No verily, when thou firſt putteſt thy Matters into the Veſſel, in the firſt day of thy Operation, thou giveſt a Fire in which thy Compound boileth, ſwelleth, and puffeth viſibly, and drops run down in veins off from the Convex of thy Glaſs; for in this *Mercury* thy Gold will, beyond the nature of any other *Mercury*, flow in the Fire as if the whole was *Mercury*, and boyl viſibly, which muſt never ceaſe, not a moment, for it brings imminent damage. In the firſt days of your boyling, which is accompanied with a conſtant aſcending and return of Fumes, your Compound

grows more and more liquid, now and then a skin appearing in the form of a diſtinguiſhable, though not very obſervable, whiteneſs. At length a yellowiſh colour will appear, leſs at firſt, and more afterwards diſtinguiſhable, both in the boyling Compound below, and in the Fumes above; and when thou ſeeſt thy Glaſs as if it were all over gilded, where the Fumes aſcend with a blewneſs, then know that thy Man and Wife do mix their Seeds, then ſhall an obſcure greenneſs paſs and continue a ſeaſon, then ſhall thy Fumes diminiſh, and at length be none at all, and the Compound ſhall boyl and ſwell in the bottom of the Glaſs.

After that, the more you boyl, your Compound will be the more black, coming at laſt to the temper of melted Pitch for colour and bubbling, which ſhall rot with obſcure colours untill it come to the period of Putrefaction, which is a moſt exquiſitely ſubtle, black, unctuous Powder, which about the 84th or 90th day in a good decoction will be compleat.

Take

Take heed now, for I ſhall not make ſuch another particular Syſteme of the Work in all my Writings. When the fulneſs of compleat Calcination is perfect, then will the parts begin to liquefie together again, and you then ſhall ſee Vapours begin to ariſe again, firſt like to a Smoak, which will after return in drops condenſing on the Veſſel ſides, which believe me is a gallant ſight; for in this Operation as blackneſs by little wears away, ſuch colours will appear which thou canſt not imagine, that thou wilt ſteal from Natures due to ſatisfie thine eyes in the beholding of it, when thou ſhouldeſt ſleep.

This Circulation with infinite variety of colours will laſt between 20 and 30 days, and then thou ſhalt ſee thy Matter appear pretty white, which then will grow whiter and whiter, till it become like a glittering Sword in the Sun-beams: truſt me, for I have ſeen this ſhining ſparkling white, which yet will be quick like a moſt glorious Heaven-born *Mercury*, the ſubject of wonders.

Then ſhall theſe Fumes begin to ceaſe, and

and thou ſhalt ſee a Congelation, like to the ſparkling twinkling eyes of Fiſhes, which moving unceſſantly on the Fire, will glitter incomparably and wonderfully, and thickning more and more, it will ſprout like the tender Froſt in a moſt amiable luſtre, and in 25 days ſhalt thou have it a moſt impalpable undiſcernable Powder. Now thou needeſt no farther inſtruction, only this let me tell you, that the continuing your Glaſs in the Fire, and increaſing it diſcreetly, this white will relent again, and change into a perfect green, and will again circulate and become perfect Azure, and at the length thicken, and in the end become (after a long Citrinity) in a moment a ſparkling red pure impalpable Powder. Underſtand this well, and you will not be amazed any longer with the diſtinction of our Operations, which is but Solution (which contains Separation or Sublimation, and Volatization) and Coagulation, which contains Conjunction, Calcination and Fixation; and all is but a ſucceſſive action and paſſion of Gold the Body and his qualities, and *Mercury* the Soul

and

and its qualities, between which intercedes a Spirit of Life, which carries them up and down like a Wheel, which turns till it returns thither whence it proceeded, and then begins again and turns so long till it finds its rest, which is in the Fiery *Cathedra*, the red of the reddest, the great *Elixir* commanding all Metals, and reducing them to the highest period of Nature, which is Gold it self, having attained a *plusquam* perfection, through the marvellous co-operation of Art and Nature.

Thus Gold is thy Base or Foundation, the Centre to which all thy Operations return, and in which they rest; for they are but Circulations in their own kind, and these Circulations are uncessantly carried along through the never-ceasing action of the Fire, which a little intermission would retard notably, an extinction of the heat would extinguish irrecoverably. If any then should ask us, what our natural Operation of the Stone is; we would answer, a making of active Natures passive, and passive active, by continual decoction. We boyl continually,

ally, and when the Spirit is active there is a conſtant aſcenſion and deſcenſion, and the Body is diſſolved and made to fly like a Spirit; and when the Body is active, the Fumes by little and little ceaſe, and the Compound remains below, boiling without fuming, thickning and then at length calcining: and this is without hands repeated three times, the Fire only being kept continually, and then a Sabboth of reſt and perfection is attained: in the mean time divers colours come and go, which the dying Body and vegetative Soul do work and cauſe. Truſt me, Friend and Brother, thou never hadſt ſuch a manuduct as this in thy life, the Reaſons of my plainneſs my little Latine Treatiſe doth clearly ſhew.

The Battle's fought, the Conqueſt won,
The Lyon dead reviv'd;
The Eagle's dead which did him ſlay,
And both of ſenſe depriv'd.
The Showrs ceaſe, the Dews which fell
For ſix weeks, do not riſe;
The ugly Toad that did ſo ſwell,
With ſwelling burſts and dies.

The

The Argent Field with Or is ſtain'd,
With Violet intermix'd,
The ſable Black is not diſdain'd,
Which ſhews the Spirits fix'd.
The Compound into Atoms turn'd,
The Seeds together blended;
The flying Soul to th' Earth return'd,
The ſoaring Bird deſcended.
The King and Queen contumulate,
And joyn'd as one together;
That which before was two, by Fate
Is ty'd, which none can ſever.
The King begets the Queen with Child,
Conjunction doth allay
Their fury who before were wild,
Conception both doth ſlay.
The King is Brother to his Wife,
And ſhe to him is Mother;
One Father is to both, whoſe life
Depends upon each other.
The one when dead, the other dyes,
And both are laid in Grave;
The Coffin's one in which both lyes,
Each doth the other ſave.
Yet each the other doth deſtroy,
And yet both are amended;

One without t'other hath no joy,
Both are of one deſcended.
Twice fourty days do come and go,
To which twice five are added,
Theſe do produce a perfect Crow,
Whoſe blackneſs chears hearts ſadded.
Twice fifteen more produce a Dove,
Whoſe wings are bright and tender;
Twice ten more make the Soul above
To need no Fire defender.
For Soul and Body ſo combine,
The Spirit interceding,
Tincture to give of Silver fine,
The Soul the Body in leading.
Alſo ſuch fixity to add,
Againſt the Flames prevailing,
Which may the Chymiſt make full glad,
The Sophiſter ſtill failing.
Who ſeeks in fancies for to find
Our Art ſo much concealed,
Not duly weighing in his mind
That 'tis a Fountain ſealed,
Which one thing only can unlock;
This one thing learn to know,
Leſt you the ſame event ſhould mock,
That thing theſe Lines do ſhew.

AN

AN
EXPOSITION
UPON THE
Second Gate,
Which is
DISSOLUTION.

The Second Gate Opened,

Which is

DISSOLUTION.

Of Diſſolution now will I ſpeak a word or two,
Which ſheweth out what erſt was hid from ſight,
And maketh intenuate things that were thick alſo,
By virtue of our firſt Menſtrue clear and bright,
In which our Bodies eclipſed been of light,
And of their hard and dry compaction ſubtilate,
Into their own firſt Matter kindly retrogradate.

HAving run through the Chapter of Calcination, I now come to handle Diſſolution, which as I ſaid before, is the firſt beginning of the Spirits activity, and it is the firſt half of

the Wheel which turns up the Spirit, and down the Body; the ſecond hath a contrary operation, for it makes the Body active, and Spirit paſſive: ſo then Calcination hides the profundity of the Body, which Solution diſcovereth. It is then nothing elſe but a boiling of hard and dry Bodies in our *Mercury*, in a convenient Fire, ſo long till they be diſſolved and made thin; then the ſame Fire makes them fly, and flying they condenſe and return in drops on the Body, and moiſten it: This is Solution and Sublimation together, for the Water circulating upon the Body, doth ſoften it, and by often returning doth at length bring it to its own nature of moiſture. In this Reſolution, according to *Artephius*, the *Sun* loſeth its colour and is darkned, and the *Moon* doth not give her light, for all things are turned into their confuſed Chaos, or firſt Matter, in which the Elements with their qualities are hurried together.

One in Gender they be, and in Number two,
Whoſe Father is the Sun, and the Moon the
Mother;
The mover is Mercury: Theſe and no more be
Our Magneſia, *our* Adrop, *and none other*
Things here be, but only Siſter and Brother:
That is to mean, Agent and Patient,
Sulphur and Mercury co-eſſential to our
intent.

THe cauſe of this is the Homogeneity of the Matter, wherein they agree in eſſence, together with the difference which is between them in Sex, they being in the Glaſs as Male and Female; and in ripeneſs of years one being more mature, and by conſequent more active, (to wit, the *Sun*, who therefore is the Father) the other more crude (in compariſon of the *Sun*) and ſo more paſſive, *viz.* the *Moon*, which therefore is the Mother of our Stone. This Mother is our *Mercury* (which for its eminent difference from any other *Mercury*, is called the *Moon*) with its internal true *Sulphur*, which is hidden under its *Mercurial* form,

doth firſt move; for at firſt our Body, which is Gold, is dead, and liveth not till it be quickned by our *Mercury*, then it lives: it behoveth thee then to put in thy Body and thy Water, and let them ſtand together, and add nothing to them. This Compoſition duly made we call our *Magneſia*, and our *Adrop*, and nothing entreth, neither Powder nor Liquor, ſave only theſe two *ſpecies*, which *ſpecies* are the perfect Body and *Argent vive*.

Theſe two ſprung out of one Root, for as I told you, the Soul of thy animated *Mercury* is perfect true Gold, yet volatile, which by Art may be made to appear in a fixed form: ſo then we joyn Conſanguinity with Conſanguinity, Brother with Siſter, and make them become together Man and Wife. Theſe two by continual Fire do act and re-act, the Woman firſt, and then the Man, ſeveral, which then are joyned and make one Hermaphrodite, acting one half of each Circulation as a Woman or Spirit, and the other half as a Man or Body.

For each of the two principles have a *Sulphur* and a *Mercuriality*; the Gold or Body

Body hath its *Sulphur* external and apparent, the *Mercury* the Spirit hath it internally hidden, yet both theſe are co-eſſential each to other, and in that reſpect they are the only ſubjects in the World for our Art.

Between theſe two in quality contrarious,
Ingendred is a mean moſt marvellous,
Which is our Mercury and Menſtrue unctuous;
Our ſecret Sulphur working inviſibly,
More fierce then Fire burning the Body,
Diſſolving Metals into Water Mineral,
Which Night for darkneſs in the North we do call.

FOr with their Homogeneity, they have withall ſuch a Contrariety in oppoſite qualities, that they do no ſooner feel the Fire, but they are ſtirred up to Work, and boiling and circulating in a continual Ebullition or Vapour, they do mingle their homogeneal qualities together: by reaſon of which there is a ſtrange *medium*, of an unnatural Fire and a putrefying Bath ingendred, then the

Sulphur or Fire of the Gold, which is the Fire of Nature, and the *Sulphur* of the Water, do embrace one another, and theſe two make an unnatural Fire, in which the Humidity appears, and the *Sulphur* being hidden to the eye, appears in its effects only to ſight, and that is, it burns, deſtroys and conquers the Bodies, which common Fire never could do, making them to be no Bodies, but a Fume of Mineral Vapour; and in this Operation the Elements are confuſed, and make our Chaos which is void and dark, for here the Lights of the World are eclipſed, the *Sun* is darkned, and the *Moon* ſheweth not its light: which watriſhneſs of the Compoſitions, for its abundance of moiſture, and privation of light, we call Winter, and Night, and the North Latitude of our Stone.

But yet I trow thou understandst not utterly,
The very secret of Philosophers Dissolution,
Therefore understand me, I counsel thee wittily,
For the truth I will tell thee without delusion,
Our Solution is caused of our Congelation;
For Dissolution on the one side corporal,
Causeth Congelation on the other side spiritual.

WHen once thou hast the true mastery of our Dissolution, thou needest take no care for Congelation, for governing it on with thy Fire, thou shalt attain Coagulation without any laying on of hands. Therefore saith *Ricardus*, above all things it is wonderful, that in our work, Calcination, Dissolution, Sublimation, Putrefaction, Separation, Conjunction, Death and Purification, should be performed in one Vessel, and one linear decoction, without laying on of hands: for verily the Dissolution of the Body thickens the Spirit, as it is in Water in which Gum or such a thing is dissolved; for by how much the one is dissol-

ved, the other is congealed: this proves the naturality of our Work, for as a grain of Corn is in the bowels of the Earth ſoftned with the moiſt Vapour, and ſwelleth thereby, this Vapour is alſo terminated by the fermental odour of the Grain, and ſo both grow up together into Stalks and Ears.

And we diſſolve into Water which wetteth no hand;
For when the Earth is integratly incinerate,
Then is the Water congeal'd: This underſtand,
For our Elements are ſo together concatenate,
That when thy Body from its firſt form is alterate,
A new form is indued immediately,
Since nothing being without all form is utterly.

SO we in our Work diſſolve our Body, which is Gold, in its own Water, in which it is ſoftned as a Seed in its proper ground, and being ſoftned it relents into Water, not diaphanous, ſuch as is the Waters of the Clouds, or of Fountains, but

but Mineral, even *Mercury* which wetteth no hand, nor cleaves to any thing but that which is of its own ſubſtance and eſſence.

So that then in our Work, our two Principals work not according to their ſingle diſpoſitions, but as conjunct; the one, ſaith the Philoſopher, dyeth not without its Brother: therefore when thou calcineſt the Earth, thou doſt in it and with it calcine the Water, and in this the Souls of both are tyed together, to the end that they may ſerve the wiſe Philoſophers. Therefore let all thy ſtudy be to unite Natures, which thou canſt never do, unleſs thou ſeparate firſt their Souls by Sublimation, and afterwards unite them in blackneſs, which a continual Circulation of thy Water upon the Earth will produce.

Now know, that when thou ſeeſt thy Water and thy Body boil together, ſo as to thicken one another, and to congeal one another, that then thy ſcience is true, and then thy Body which thus thickens, is not the ſame which thou putteſt in, but a middle coagulate, a *terra Adamica*, a

Limus

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Limus

Limus and *Chaos*, for one form being taken away, a ſecond neceſſarily follows immediately; for as no Body can at any time have more than one form, ſo can it never be void of all form.

And here a ſecret I will to thee diſcloſe,
Which is the ground of our ſecrets all,
And it not known thou ſhalt but loſe
Thy labour and coſts both great and ſmall:
Take heed therefore in error that thou not fall.
The more thine Earth, and the leſs thy moiſture be,
The rather and better Solution ſhalt thou ſee.

AND here take notice by the way, that that is no total Diſſolution which is before Calcination, but only partial, the Water reſolves as much as it can of the Body, ſo much that it doth ſever between its Spirit and Body; but by reaſon of its perfection and ſtrong compaction, it finds a great deal of difficulty before a total Reſolution, and therefore it putrefies what is moſt groſs, and thus brings it to Atoms, which when it is once ſubtilized beyond

beyond the exigency of its own nature, it then is diſſolved, and relents, and then Diſſolution is made totally, *viz.* after Putrefaction. Then at length it becomes all like a glorious *Argent vive*, and this immediately before the Lunary Coagulation: Know then that our firſt looſing is into a viſcous Powder, which is brought on by Incrudation, or rather Liquefaction; for know that till after Putrefaction, our Stone and Compound is moiſt in the Fire, but hardens more and more by how much the colder it is, and ſoftens more and more by how much hotter it is, and the heat ſlacking, the boiling will change into a ſeeming Vegetation, and the Fire going out, it is hard rather than ſoft, yet the mingling of the Natures is known by the colours, and drawing to Calcination. Therefore thy firſt Operation is to dry up thy ſuperfluous watriſh moiſture, not evaporating it, but congealing it on the Body. Think not then, as ſome of the envious Sophiſtically write, that the more you put of your Water, the ſooner you diſſolve, and congeal the ſlower: No verily, your Calcination is but the *medium*

of

of true Solution, which is (truſt me) not total nor proper till after Putrefaction. I ſhould never have told thee this Myſtery, had not the love of my Neighbour compelled me. That opening of the Body which is before, is but an opening of its pores, which lets our Water in, and then after death and reſurrection the *Mercury* of *Sol* is viſible to the eye, which before was but diſtinguiſhable by its effect.

Behold how Ice to Water doth relent,
And ſo it muſt, for Water it was before;
Right ſo again our Water to Earth is went,
And Water thereby congeal'd for evermore:
For after all Philoſophers that ere were bore,
Each Metal once was Water Mineral,
Therefore with Water they turn to Water all.

SO then our Body hath moiſture in it ſelf, but this moiſture is ſealed, as Water when frozen by the Cold. But when the pores of the Body are by our Water opened, and its central Fire ſet at liberty, this internal Fire of Nature makes the Body to become no Body, but a very Spirit.

In

In this ſame Operation the Spirit is congealed, for the Body hath in it more virtue then its two Sociats, that is, than the Soul and Spirit. This is the action and re-action of our Body and its Water, for our Body is in its *occulto Mercury*, and our *Mercury* is in its *occulto Sol*; therefore they embrace each other, becauſe of the nearneſs of their Natures, and ſo the Body hath its profundity diſcovered, and the Water its altitude, and both together are glorified in one Spiritual Body together, according to Noble *Hermes*, *Vis ejus eſt integra ſi verſa fuerit in terram.* But thou canſt never have this excellent fixity, till the fixed have attained its volatility.

In which Water of kind occaſionate,
Of qualities been repugnance and diverſity,
Things into things muſt therefore be Rotate,
Until that Trinity be brought to perfect
Unity.

THis Water into which our Bodies are firſt liquefied, is not properly Water, but (*modo quodam*) as we may ſay in the

the Fire. During the predomination of the Woman, all appears in a moiſt poſture, and ſo will do moſt part of the firſt 50 days; yet this is a groſs moiſture, and by conſequence the more fit for Putrefaction: in which groſs Humidity all the Elements are in a confuſion, not the Elements of the great World, but our Mineral Elements; thou muſt therefore work by a continual boiling, in which thy Compound will appear like unto the ſtormy Sea in a Tempeſt, raging and ſwelling, waves and bubbles riſing one in the neck of another inceſſantly. The Vapour of this Bath being impriſoned, condenſeth and returns every moment, until there be an union made of all the Elements, in a *terra Adamica*, or *Limus*. Then will the Body, Soul and Spirit remain below in the bottom of the Veſſel, which is as a Tomb, in which they dye and rot, and are putrified.

For the Scripture recordeth when the Earth
shall be
Troubled, and into the deep Sea shall be cast
Mountains and Bodies likewise at the last.

THen will our Earth be moved, and the powers of our Heaven will be shaken, and the windows thereof opened, and an universal Deluge will come upon the face of the whole Earth, which will destroy all things, and cover the highest Mountains, so that all Flesh shall dye: these Waters will be a long time upon the face of the ground.

Our Bodies be likned conveniently
To Mountains, which after high Planets we
name;
Into the deeps therefore of Mercury
Turn them, and keep thee out of blame,
For then shalt thou see a noble game,
How all will become Powder as soft as Silk;
So doth our Runnit kindly curd up our Milk.

THus have many of the envious allegorized of the Scripture, and veiled their

their Work under ſeveral paſſages and overtures which are mentioned therein, to which they have ſome reſemblance: they have called their Metals *Sol* and *Luna*, Mountains, either for the ſituation ſake, they being generally found in Mountains; or by oppoſition ſake, for as Mountains are higheſt above ground, ſo they lye deepeſt under ground; or for that as the Mountains are nearer the Sun, ſo thoſe do approximate nearer to cœleſtial Influences than any other Bodies whatſoever: ſo alſo they have ſtiled them by the names of Planets, by reaſon of ſome ſimilitude.

But it makes not ſo much for the name, the thing is, take the Body which is Gold, and throw it into *Mercury*, ſuch a *Mercury* which is bottomleſs, that is, whoſe centre it can never find but by diſcovering its own; govern them wiſely with Fire, as thy Matter requireth, then ſhall thy Gold viſibly liquefie in the Fire, that is, appear thin as if it were *Mercury*, and it will ſwell, bubble and boil, ſo long till the moiſture be terminated by the Body into an impalpable Powder,

der, as naturally as Runnit doth curdle Milk into Cheese. This total reduction into Atoms, is the perfection of Putrefaction, in blackness most black, and it begins before the 50th day, and endeth before or about the 90th day, in variable colours.

Then have thy Bodies their first form lost,
And others been indued immediately,
Then hast thou well bestowed thy cost,
When others uncunning must go by,
Not knowing the secrets of our Philosophy.

THen thou hast a Body, not such a one as thou puttest in, but Hermaphroditical, which yet hath but one form. Nor is it the same form it had, though an accidental imperfect one in the same kind; which imperfect form is not to be despised, for these Ashes are the Tomb of our King. Honour then the Sepulchre of him and of his Queen, if ever thou expect to see them returning from the East in power and great glory. Never grutch it then that thou hast destroyed thy Gold, for he that thus destroys it, loseth

it not, but ſoweth good Seed in good Earth, from whence he ſhall receive it with an hundred-fold increaſe: when as he that ſaveth his Gold in this Work, loſeth his labour, and is deceived for lack of true underſtanding, when as he undertakes this Work without the true knowledge of its cauſes.

Yet one point more I muſt tell thee,
How that each Body hath dimenſions three,
Altitude, Latitude, and alſo Profundity;
By which all Gates turn we muſt our Wheel.

HAving then this Myſtery, which is the Stumbling-block at which thouſands ſtumble, who cannot for all their talk deſtroy their Bodies, which is not to be done but by the *Alkaheſt*, which is an unprofitable way for our Work, and by our *Mercury*, *viz.* in 40 days, or thereabouts: Then know which muſt be your next progreſs, for Calcination is but a term put on our Work by Authors, and it reacheth to the end of Putrefaction, our firſt Calcination. I told you before, that all our Work was compleat in three Circu-

Circulations, and every Circulation had three periods; ſo now I tell you, that theſe three periods are Altitude, Latitude and Profundity: Altitude and Profundity being united, make Latitude, and ſo our Wheel is turned round: the Profundity is the Water below, the Altitude is Vapour or Waters above, and the union of theſe two is in a Calx, which is Latitude; which is done by Liquefaction, Sublimation and Calcination: Liquefaction diſſolves and confounds, Sublimation volatizeth, ſeparates and waſheth, and Calcination unites and fixeth.

Knowing that thine entrance in the Weſt
ſhall be,
Thy paſſage forth to the North if thou do well,
And there thy Lights will loſe their lights
each deal,
For there muſt thou abide for 90 nights,
In darkneſs of Purgatory without lights.

THou muſt begin in the Weſt, and in the Autumn, which is Barren, for then Crops are gathered; take then thou Gold, which is the Harveſt of Natures

works, and it is barren of it ſelf; to make it fruitful thou muſt bring on the Winter ſhowrs, which is the North Latitude, and by theſe the Earth will be made mellow, and the Seeds will rot; which Seeds are *Sol* terreſtrial, in whoſe belly is a hidden *Luna*. Theſe Lights will in this Operation be darkned, and by little and little a horrible Night will over-ſhadow the Earth and Heaven, a blackneſs like unto Pitch: this blackneſs and Eclipſation will continue until the end of thy firſt three months, perhaps 100 days, perhaps 120, yea ſometimes 130 days, as it may fall out; think not this time long, for it muſt be that thy Matters muſt be purified, before they can or ſhall be glorified.

Then take thy courſe up to the Eaſt anon,
By colours riſing variable in manifold wiſe,
To the Eaſt therefore thine aſcending deviſe,
For there the Sun with day-light doth upriſe
In Summer, and there diſport thee with delight.

THen ſhalt thou ſee thy Exhalations to return again, and by the continuance

ance of them on thy Body, light ſhall begin to appear, which is our Spring and Eaſt ſeaſon, in which as the riſing Sun ſcatters the darkneſs with multitude of previous colours, eſpecially in a miſty morning; ſo is it with our Work, ſuch admirable colours will appear, as never were ſeen by the eye of man in ſo little a room before. Then rejoyce, for now our King hath triumphed over the miſeries of death, and behold him returning in the Eaſt with the Clouds in power and great glory. Now the Night is overgone, and the Morning breaks; the Winter is paſt, and the Spring comes on pleaſantly, with ſweet ſhowrs of *April*, haſtning the moſt beautiful Flowers of *May*. Now as the Winter is a ſad time, being cold and wet, froſty and ſlabbery, the Countries of Pleaſure being dirty to the Horſes belly, but the Spring returns the year, and pleaſure with its ſweet ſeaſon: ſo in our Work, thy firſt Operations before blackneſs ſeem tedious, but after blackneſs far more tedious, for thou wilt think there will never be an end of it; ſo variety of colours brings delight in

its daily and hourly variety, even to perfect whiteneſs.

Forth from the Eaſt into the South aſcend,
And ſet thee down there in a Chair of Fire,
For there is Harveſt, that is to ſay, an end
Of all this Work after thine own deſire,
There ſhineth the Sun up in his Hemiſphere:
After the Eclipſes in redneſs with glory,
As King to reign over all Metals and Mercury.

HEre thou mayſt light and bait, and enjoy the glory of thy white *Elixir*, but do not, for thou hadſt better wait the end. Proceed then with a Fire a little more increaſed unto the Summer or South quarter, where after ſome colours, as green, yellow, azure, and the like, thou ſhalt have a ſparkling red, like unto the flaming Fire. Then thou art come indeed to thy Harveſt, and to the end of all thy Operations; for now thou beginneſt by apparent colours the upriſing of the Sun, after it hath been ſo long beclouded and eclipſed; now haſt thou mourned long enough, now the time is come

come that thou ſhalt need no more to mourn, for the Bridegroom is now come forth out of his Chamber, and the Sun comes forth as a valiant Champion to win a prize: now is the time come in which that of the Poet is fulfilled;

Ne te pœniteat faciem fuligine pingi,
Adferet hæc Phœbi nigra favilla jubar.

Now hath our King of Peace attained his Kingdom, whoſe Government is, *parcere ſubjectis & debellare ſuperbos*; for whatever is infected our King will cure, what is lame he will heal, and what is rebellious he will ſuppreſs and ſubdue. *Sic Regis ad exemplum totus componitur orbis.*

And in one Glaſs muſt be done all this thing,
Like to an Egg in ſhape, and cloſed well.

NOw all theſe our Operations, as the Philoſopher ſaith, are done in our ſecret Fire, hidden Furnace, and in one Veſſel; for if thou thinkeſt to make any of theſe Operations with thy hand, thou art in a certain way of errour. Our Veſſel

then, which for ſimilitudes ſake we call an Egg, muſt be ſo cloſed when our Materials are ſet in it, that the Spirits cannot poſſibly get out, nor the Air get in, elſe our Work were ſpoiled.

Then muſt thou know the meaſure of Firing,
The which unknown thy Work is loſt each deal.
Let never thy Glaſs be hotter then thou mayſt feel,
And ſuffer ſtill in thy bare hand to hold,
For fear of loſing, as Philoſophers have told.

THis done, we then ſet our Veſſel and Matter to the Fire, and let it ſtand untouched till the Work be done: ſo that the Philoſopher hath nothing then to do but behold his Glaſs, and the Operation in it, and to govern his Fire artificially.

So then when once the Stone is ſet to work, the whole Maſtery is to govern the external Fire, which as the Philoſopher doth either perfect or deſtroy all: if thy Fire be too ſlow for want of motion, thou wilt hardly ever ſee an end; and if too big,

bigs thou mayſt happen to ſeek thy fortune in the Aſhes.

Be not therefore immoderate in governing; and for better ſecurity, let not your Glaſs neck be under a ſpan in length, but as much longer as you ſhall ſee good; the longer for a *Tyro*, the better he ſhall work, and with the more ſecurity. But the uſual length which we uſe, is about 12 or 14 inches high; this height being ſo allowed, order ſo your Furnace as to let out about 3 or 4 inches of the top of your Glaſs, which may come forth through the cover of your *Athanor*, and if you can without hurt feel or ſuffer any part of that neck, fear not your Fire, but ſtew him without fear, your Glaſs being ſtrong, and the quicker Fire the better.

Yet know, that your Furnace muſt be anſwerable, for do not believe that Philoſophers did formerly uſe our Art of Furnaces, but made them of Brick, or Earth, with Earthen Covers, which had holes for letting out part of the necks of their Glaſſes, over which if they put a Cover, which they could remove and ſet

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on again at their pleaſure; this Earthen Cover was not ſo reflective of heat, as our Iron Covers are, but that end of the Glaſs which came out at the hole of the Cover, they could feel without any damage, and by their being able to ſuffer that in their hand, they judged the temperament of their heat. Therefore in thy Furnace let thy Cover or Top be luted with good Loam every-where, at the leaſt half an inch thick, ſo ſhalt thou be ſure not to have too ſcalding a heat in the concavity of thy Neſt, which otherwiſe thou wouldſt have, ſo mayſt thou govern thy Fire at thy pleaſure; the necks of thy Glaſſes which come forth, thou needeſt not cover: ſo ſhalt thou ſee this of *Ripley* verified, thy Work will go on very ſucceſsfully, and thou wilt ever be able to endure thy Glaſs in thy hand; and this is the true meaning of all Philoſophers, to give a certain rule by which thou ſhalt never exceed, and that is ſo long as you can endure to feel any part of thy Glaſs, provided thy Neſt be covered, and the ends of thy Glaſs necks come forth.

Yet to my Doctrine furthermore attend,
Beware thy Glass thou never open me meeve,
From the beginning till thou have made an end;
If thou do otherwise thy Work may never cheeve.
Thus in this Chapter which is but brief, &c.

AND that this is according to the sence of all Wise men, is evident by their testimony in general, and the following words of *Ripley*; *See* (saith he) *that thou open not thy Glass, nor move it, from the beginning to the end of the Work.* So then this seeing of the Glass, it must be such as may be without opening or moving of the same; for if the Seed be disturb'd in its beginning to vegetate, the Work is undoubtedly spoiled, or at least it will be so notably weakned, that it will hardly afford thee thy true Signs in thy due time.

Therefore when thou settest in thy Egg in thy Nest, take heed of meddling with it until the Mastery be attain'd, but with a Wyre or some such thing, or with

a hole in thy Cover, ſtay the neck of thy Glaſs from jogging this way or that, which otherwiſe it will be very ſubject to.

Thus have I briefly run through this ſecond Gate of Diſſolution, which is indeed one with Calcination and Separation; for by a conſtant Sublimation, is made a Solution of the Body, and at length a Congelation of Spirits, for they by oft aſcending, come to that paſs that they will aſcend no more, but remain at the bottom of the Veſſel together, which is Conjunction: in which Conjunction they ſwell, bubble and boil, till they calcine and putrefie. The black Earth, impalpable like Atoms of the Sun, being the higheſt degree of Putrefaction: and this is a ſecret not ſo clearly diſcovered by any before.

THe Sun is ſet, no wonder darkeſt Night
Doth veil the Cryſtal Skie:
The Moon's eclips'd, no marvel that her light
Doth from us hidden lie.
The Sun's declined to the Northern Pole,
And O the change that's made!

The

The pearly drops are turned to a Coal,
All brightness quite doth fade.
Is this Apollo *bright, whose glory did*
A lustre great display?
Is this fair Phœbe, *who ere light was hid,*
Did shine as bright as day?
Is this the King whose glory and renown
Through all the World did ring?
Is this the Queen who far and near was known?
Oh 'tis a wondrous thing,
Such glory and such beauty thus should fade!
That what before did shine
More bright then Tagus, *should so soon be made*
More foul then ere 'twas fine!
The Earth doth melt, the Heavens drop down rain,
The Rocks which do relent,
They seem like Water, then condense again
Till all their moisture's spent.
To Ashes they return, for Dust they were,
This Dust from Water springs;
Therefore at length they melt to Water clear,
Which all to Spirits brings.
The Nest is Earth, therefore they will congeal
To sparkling pearly dew,
Shining like tender Pearl, on which doth steal
A Body dry and new.

And

And then the parts like Atoms of the Sun
For fineness do appear:
Rejoyce, for now thou half thy course hast run,
Nor hast thou cause to fear.
Proceed until thou see the sparkling red,
Oh happy sight to see!
By which unto the Royal Palace led,
Thou shalt aye happy be.
Happy are they who shall not miss to find
The new uprising Sun:
More happy they who with renewed mind,
In God find rest alone.

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EXPOSITION
UPON THE
Third Gate,
Which is
SEPARATION.

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EXPOSITION

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WHICH IS

SEPARATION.

The Third Gate Opened,

Which is

SEPARATION.

Separation doth each part from other divide,
The ſubtle from the groſs, the thick from the thin;
But manual Separation ſee thou ſet aſide,
For that pertains to Fools, which little fruit doth win.
But in our Separation Nature doth not blin,
Making diviſion of qualities Elemental,
Into a fifth degree till they be turned all.

HAving now run through two of the twelve Gates, I am come to the third, which is Separation, which begins ſo ſoon as the Matters have been ſo long circulated, as to begin to hold one of another. This Operation the Ancient Sages have denominated Diviſion of Elements, which afterwards they ſay muſt be joyned with a perpetual union. This

Separation is by others called Extraction of Natures, and the parts ſeparated are compared to two Dragons, the one winged, and the other without wings.

Artephius, who for Age and Candor was next to *Hermes* the moſt eminent, calls this Separation the Key of the Work, which according to him is a Sublimation in a continual Vapour, that what is Heavenly and ſubtile, may aſcend aloft, that is, to the upper part of the Veſſel, and there take the nature of a Body Heavenly, or Spirit; and what is groſs may remain below, in the nature of a Body Earthly, which is the end of our Maſtery, to bring the Bodies which are compact and dry, to become a Spiritual fume, which is only to be done by Sublimation, and Diviſion or Separation.

So then our Separation is not to be underſtood, as many fooliſh Alchymiſts do interpret it, who have their Elements of which they boaſt much, which are indeed manual, done by handy-work, the Glaſs being removed, altered or renewed every

every time. Nor are our Separations made by filter, or *per tritorium*, as many imagine, who know not the nature of our Work, and therefore run into such fooliſh fancies.

Nature then in our Work doth all in all, who as a curious Artificer maketh no confuſed mixtures, but firſt of all cauſeth the moiſture to aſcend, which becauſe it cannot get out, it doth therefore condenſe in drops, and deſcends ſo long till at length it begin to be acuated from the Body, which is below; for naturally all homogeneal moiſture, cohobated on a bodily ſubſtance, with which it hath affinity, is acuated by it. Gold then is a Body in which the active qualities of heat and drineſs, are more than in the *Mercury*, and the *Mercury* being cohobated on it, begins to be a little more Fiery or hot, and then the Exhalations are more Aërial, which before were more Watry, and by continued Cohobation the Water partakes yet more and more of the *Solary* nature, until at length this heat or *Sulphur* impregnating the *Mercury*, cauſe it to congeal into a new Body

or quinteſſence, which is after the corruption of the old Body, which is called the Earth, or Aſhes of *Hermes*'s Tree.

Earth is turned into Water under black and bloe,
And Water after into Air under very white,
Then Air into Fire, Elements there be no moe,
Of theſe is made our Stone of great delight.
But of this Separation much more I muſt write;
And Separation is called by Philoſophers definition,
Of ſeveral qualities a Tetraptive diſperſion.

SO then this is the method of our Operation, Earth, that is *Sol*, is boiled in our *Mercury*, in ſuch a heat in which the *Mercury* may aſcend conſtantly in a ſmoak, and deſcend in drops, and the Body below ſtand liquid and boil: then ſhall the Water dry up, under which is blackneſs hidden, which when the Water is dryed up ſhall appear like the Crows Bill.

Then

Then ſhall this Powder again relent, and after 40 days rotting without fumes, ſhall ſend up a ſmoak again, which ſhall aſcend and deſcend ſo long, till the whole be made volatile and Aërial; then ſhall the black colour vaniſh, and the white appear.

This white *Argent vive*, or *Mercury* animated, which appears after blackneſs, ſhall then totally congeal, and ſhall be then Fire, whoſe Nurſe is the Earth; then haſt thou the four Elements, that is, cohobated thy Natures to the higheſt degree of perfection of the white Stone, then canſt thou go no further, but go back and turn the ſame Wheel till thou haſt attained the red Stone. Thus haſt thou the true Principles and Operation of our great *Elixirs* both red and white, which if thou once haſt, thou haſt Riches enough, and needeſt no more in this life.

This, if no more were ſaid of this point, might be enough to ſhew thee the truth of our true Separation: yet becauſe Philoſophers have ſpoken much of it, and indeed it is all the work to cauſe aſcen-

sion and descension of our true Water on our true Body, so long till by the Water the Body be volatized, and after that by the Body the Water fixed; and till that be brought to pass, there will come and go the four Qualities in their season, and will cause change of colours suitable to their station, pleasant to the Philosopher to behold.

Of this Separation I find a like figure thus spoken:

So out of our Stone precious if thou be witty,
Oyl incombustible and Water thou shalt draw,
And thereabout thou needest not at the Cole to blow.

THese Philosophical Operations some have had the fancy to compare with some passages of Scripture, but I had rather bound Philosophy within its own Pale, and not allegorize the Holy Scripture thereto, where Philosophy is not understood there.

To the thing in hand; by continual decoction our Work will shew, as in Circulation,

culation, a real change of the ascending Humidity; the first will be white, and so continue a long time, which is called Water or Phlegm, and after it the Water will be coloured, and ascend so on the sides of the Vessel, which is called Oyl; and this Oyl is not combustible, for it is the true *Sulphur* of Gold, and therefore as permanent as the *Mercury*.

Yet be not mistaken, nor do not imagine that because we speak of incombustible Oyl, that our Work is to be performed with the Fire of a Wind, Oven, or of Bellows, (as some foolishly imagine) to burn up what is combustible, until the very incombustible Oyl be left, for all our volatile subject is turned into incombustible fixity, with a moderate decoction in our secret *Athanor*, whose heat in its highest vigoration is but very obscurely red, hardly perceptible, and in its lowest degree is not full half so strong, or half at the most.

Do this with heat eaſie and nouriſhing,
Firſt with moiſt Fire, and after that with dry,
The Flegm with patience out-drawing,
And after that the other Natures wittily:
Dry up thine Earth until it be thirſty,
By Calcination, elſe laboureſt thou in vain,
And then make it drink up the moiſture again.

THis is a heat which is friendly to the Bodies, for it cauſeth the Spirit to aſcend, and yet ſuffers it to return, and by reaſon of its aſcending and returning, the Matter below ſtands continually moiſt, and boileth with a perpetual motion and exhalation, which aſcends and returns day and night every hour and minute without intermiſſion.

This moiſt Air, or liquid form at bottom, with Ebullition and ſending forth a ſpiritual ſmoak or Vapour, (in which, ſaith *Artephius*, the whole Maſtery conſiſts) continues about ſix weeks, or thereabouts, and then the boiling will turn to a Pitchy ſwelling, and puffing up like Leavened

Leavened Dough; and from that time the Compound ſhall grow dryer and dryer, coming at length to Pitch-black Atoms, or Powder impalpable, and the fumes ſhall ceaſe for ſix weeks.

Be patient therefore in decoction, and wait with a great deal of confidence, until thou ſeeſt thy Water, which at firſt aſcends white and flegmatick, to begin to change colour, and the Exhalations to ariſe diſcoloured within the Glaſs. Then continue your decoction till the Cloud which is conceived be brought forth: for in this Operation be ſure that the Seeds begin to mingle, and will give you a ſign of the beginning of the Conjunction of Natures, and that is the gilding of the Glaſs about the ſides within the Concave, as if it were overſpread with leaves of pure Gold.

Continue ſtill your decoction till the Earth at the bottom begin to appear, and the moiſture of the Compound begin to be terminated in Dimels, in colour Black, which is a ſure ſign of your right progreſs, and without which you can never attain the Maſtery.

Remem-

Remember that in this Calcination thou haſt a portion of Water in the upper part of thy Veſſel, which did not deſcend; and in the time of the ceaſing of the fumes, the Body grows very dry, even to Calcination, which when it is intirely perfected, the Water is as it were by a Magnetical virtue drawn down, and then follows a ſecond Liquefaction.

Separation thus muſt thou oftentimes make,
Thy Waters dividing into parts two,
So that the ſubtle from the groſs thou take,
Till the Earth remain below in colours bloe;
That Earth is fixed to abide all woe.
The other part is ſpiritual and flying,
But thou muſt turn them all into one thing.

BUt to return to our Work of Sublimation, which is as was touched before, the Key of the whole Work, by which Separation is made unceſſantly each day and hour.

Thus are the Waters divided from the Waters, that is, the Waters above from them which are below; for part of the Water aſcends up like a fume, and congeals

geals and runs down the ſides of the Glaſs in drops like veins, and part remains ſtill below with the Body, and with it boils viſibly, and that unceſſantly.

By this Work thou haſt the ſubtle or thin parts of the Body, and the thin parts of the Water, aſcend and mingle; and the groſs part of the Body, and the groſs part of the Water, mixt below, the one by ſubliming together, and the other by boiling together: thus is thy Body below compounded of two even the moſt fixed parts of *Sol*, with the groſſer parts of *Lunaria*; and thy Water of two parts, the Soul of *Sol*, and the Spirit of *Lunaria*, which is the true myſtical ground of Fixation.

Thus by ſubliming in a continual Vapour whatever is Spiritual and Heavenly, both in the Water and in the Body lightly aſcending, and in the upper part of the Glaſs taking the nature of a Spirit, what is more groſs, earthy and corporeal, will in the bottom take the nature of a Body, whoſe colour, the Soul being ſeparated, will be as Black as Pitch.

This

This Body is a middle ſubſtance between the Body and the Water, a *Limus*, a new Body, or *Adamica terra*, a *medium* between fixed and not fixed; it is not ſo fixed as to be equal to *Sol*, nor yet ſo volatile as the *Mercury*, but it is ſufficiently fixed to endure a Fire requiſite for this Work, and to ſuffer all the pain and woe of this our Purgatory, in which it abides ſix weeks without fumes or vapour.

But as for the Spirit, that is a tender thing, nor is it able to endure the Fire, but flys from it, and abides in the uppermoſt part of the Glaſs; only ſo long as the fumes ariſe, the aſcending do ſtill meet with them which are above, till at laſt making over great drops, they fall down; and when the fumes ceaſe, as much of the Spirit as the Concave of the Glaſs will hold without running down, ſtays above until intire Calcination be perfected, and then they are drawn down by a Magnetical virtue: So that here is all the myſtery of the proportion of the Glaſs to the Matter, namely, that it be ſo big, and no bigger, as in its Concave will

will hold up a competent quantity of Water, (after Calcination to water the dry pores) while the Body below rots into Atoms.

Then ſhall you bring back the Water upon the Earth, and circulate again ſo long till there be a total joyning, till the Spirit become the Body, and the Body become the Spirit, and all be made true Fire or Tincture; of which Conjunction this true Separation is the cauſe, and without it it cannot be made.

Then Oyl and Water with Water ſhall diſtill,
And through her help receive moving:
Keep well theſe two, that thou not ſpill
Thy Work for want of due cloſing,
And make thy Stopple of Glaſs melting,
The top of thy Veſſel together with it,
Then Philoſopher lick it is up ſhit:

IN this ſecond Circulation, which is after Conjunction, there ſhall be no more the Body below and the Spirit above, but all ſhall be one, and the Body which is the *Sulphur*, ſhall always follow the Spirit on the Fire wherever it flys.

The

The occaſional cauſe of all this, is our firſt Water, which though vile, is therefore to be much valued, for it is very precious; through the virtue of which it comes to paſs, that our Earth yields a Water, and cauſeth it to fly with the Spirit aloft, and is the Soul of our *Sol*, which at length doth allure the ſaid Spirit and Body to union, which elſe would never be: and then the Body beyond its own nature is lifted up, moving unceſſantly with the Spirit and Soul upon the Fire, for all now are made one inſeparably; and this is called the *ſealing the Mother in the belly of the Infant which ſhe bore*, that is, the Earth below is ſo united to the Water that aroſe from it, that in this Operation after this true Conjunction, they are never more divided, but are together ſublimed, and deſcend continually, moving and altering continually until perfect Complement.

Now for as much as all the Maſtery conſiſts in Vapour, which are called the great Winds, which are in the Veſſel at the forming of this our *Embrio*, therefore

fore great care muſt be had leſt the Spirits exhale. Which they will do, without the Glaſs have a ſtrong guard; for firſt, they are ſubtle; nor that only, but aſcend with a great *impetus*, by reaſon of our Fire, which muſt cauſe the *inferiora ebullire & moveri continuò, & inferiora circulari, quolibet momento*; and thirdly, in Putrefaction the Body and Spirits have a moſt ſubtle odour, which alſo muſt be retained.

For preventing of all, thou ſhalt have thy Stopple as firm as any part of thy Glaſs, which let it be ſtrong, as is ſaid, and the neck long and ſtrong, and let the neck be melted up with a Lamp, or with Coals, and cloſed well without much wringing, which makes the Glaſs brittle; but being nipt up, and after that ſtaying in the ſame heat, turning it to and fro in the clear heat, the Glaſs will come to as exactly cloſe and ſmooth a *ſuperficies*, as in any other place.

This is the true and ſure way which Philoſophers have ſecured their Glaſſes by. Let it cool by degrees, and be very wary that it get no crack in cooling, which

which if it do, though never ſo little, you muſt not connive at it, leſt the winds within cauſe it there to burſt, as being a weak defective place.

The Water wherewith thou mayſt revive thy Stone,
Look thou diſtill before thou work with it.
Oftentimes by it ſelf alone,
And by this ſight thou ſhalt wit,
From feculent fæces when it is quit:
For ſome men can with Saturn it multiply,
And ſuch like ſubſtance, which we deſie.

THus thou ſeeſt how our Work muſt be ordered in reference to its Regimen, but the main matter is our Water. Which Water, as ſaith *Artephius*, is the Vinegar of Mountains, and it is the only Inſtrument for our Work: its Preparation conſiſts in Cohobation, which we will diſcover. In my little Treatiſe called *Introitus Apertus*, and in my other Tractate called *Ars Metallorum Metamorphoſeos*, I ſpeak as much of it as a man can ſpeak, without giving a Receipt; but to the Ingenious, what

there

there is written is far better than any Receipt.

This I ſay, that it muſt firſt be cohobated in a very wonderful way, (for it is ſuch a Cohobation that hath not its like in the World) and for ſeveral times, to a determinate number, and after it may and ought to be diſtilled *per ſe*, without addition, again and again, that thou mayſt have the Water clean from any Exotical mixture.

When it aſcends like to the Pearled dew, thou mayſt then know that it is ſufficiently pure, which is not till all the filthineſs be caſt from the centre, and waſh'd from the ſuperficies: Thy Water then hath ſo excellent a Pontick faculty, that it will diſſolve *Jupiter*, *Saturn*, or *Venus*, into *Mercury* and *Sulphur*; for it commands Metals as their true Water Mineral, which no *Mercury* in the World is, but our *Mercury*, nor can be, for Reaſons known to the *Adepti*, which if I ſhould give, there would be none almoſt ſo ſtupid but would eaſily apprehend them, for they are moſt demonſtrable. This only I at preſent ſay of this *Mercury*,

that it is the Mother of Metals, and therefore hath power to reduce them, by dividing their principles of *Sulphur* and *Mercury*; but we count it a loſs to imploy our *Mercury* to ſuch ſordid uſes, for we ſpoil the goodneſs of it hereby. Gold only is drowned in it, that is, it is reduced without diviſion of parts; but though the *Sulphur* and *Mercury* be for a time diſtinct, yet they will joyn with the Water, and together, and ſo remain perpetually; which other Metals in their diſſolution will not, for their *Sulphurs* being not perfect, are rejected to the ſuperficies, and never are received to union again, for they are Heterogeneous.

Diſtill it therefore till it be clean,
And thin like Water as it ſhould be,
Like Heaven in colour bright and ſheene,
Keeping both figure and ponderoſity:
There with did Hermes *moiſten his Tree,*
In his Glaſs that he made it to grow upright,
With Flowers diſcoloured beautiful to ſight.

SO then to return to what we digreſſed a little from, thy Water muſt be

ſo

ſo long diſtilled, until it be very clean; for this, ſaith the Philoſopher, is thy firſt work, to make clean thy *Mercury*, and then into clean *Mercury* to put clean Bodies, for who can expect a pure Generation from that which is unclean?

The next property of thy Water is, that it muſt be thin, even as thin as any other *Mercury*; for if the external proportion be corrupted, it is an evident ſign that the inward nature is confuſed.

It muſt alſo be of a very bright colour, even like to fine burniſhed Silver, as ſaith *Artephius*. Hence ſaith a certain Philoſopher, that our Water to ſight is like to a Cœleſtial Body.

Our Water muſt not be reduced into any limpid Diaphanous liquor, as ſome fondly imagine, and as I my ſelf in my time of errours did conceit, but it muſt keep its *Mercurial* form pure and incorrupted. It is alſo very ponderous, ſo ponderous that it is ſomewhat more weighty then any other *Mercury* in the World.

This is the only one *Mercury*, and there is none in the whole World beſides it which can do our Work: with this

Hermes did moiſten his Body, and made it to rot and putrefie.

By means of this Water the Body ſhall be brought to have a vegetative Soul, for it will ſhoot forth as with Sprigs, and Leaves, and Branches, and after it will reſolve into Powder like Atoms.

In the time of this proceſs many colours ſhall come and go, riſe and ſet, which will be a pleaſant ſpectacle to the beholder, and ſhorten the time wonderfully, which elſe would ſeem very tedious.

This Water is like to the venomous Tyre,
And with it the mighty Triacle is wrought;
It is a poiſon moſt ſtrong of ire,
A ſtronger poiſon cannot be thought,
Oft times therefore at the Pothecaries it is ſought.
But no man ſhall thereby be intoxicate,
From time it is to Medicine Elixerate.

THis Water is by Philoſophers called their Venom, and indeed it is a very ſtrong poiſon, to wit, to the Body of *Sol*, to which it is mixed: but what it is to

the

the Body of Man, I never tried my ſelf, nor gave it to another, nor do I believe did any of they. But as concerning the Medicine that is made by it, and out of it, it is certain, that of all Medicines in the World it is the higheſt, for it is the true *Arbor vitæ*, which doth anſwer the univerſal deſires of them who have it in this kind; for beſides its virtue Curative, which it hath in a wonderful miraculous way, it can penetrate even to our Conſtitutive principles, which no other Mineral Medicine can do. Though *Paracelſus* glory much of his *Renovantia & Reſtaurantia*, (which we have known, as being Maſters of his ſecret *Alcaheſt*, of which if I live I will write a particular Treatiſe) yet it is not his *Hæmatina*, nor yet his *Arcana*, nor his *Elixiria*, nor his *Eſſentiæ*, nor any of his ſecrets, which are ſurely noble Medicines, that can reach the root of Life, which this can and will; for it performs all, only it cannot prevail againſt the appointment of God, otherwiſe were it not for that decree it could really keep a man immortal, for it renews Youth, retards Age,

and reſtores to moſt exquiſite and compleat health, encreaſeth ſtrength wonderfully; yea it will not only renew Hair to thoſe from whom it is fallen, but it will change the hoary head into a youthful colour, which will not grow hoary again for many years, nor ever, if the uſe of it were fully known, and it were uſed as it ought to be.

Hereupon in reſpect of its wonderful virtue, after it is made into Medicine, Philoſophers have by Analogy concluded, that it was before the greateſt poiſon, for they have a Maxim (*ex ſummo veneno, ſumma Medicina*) which as I do not always hold true, ſo I ſhall not here diſpute. But he who thinks, becauſe Philoſophers ſay it is ſuch a deadly poiſon, that it is to be bought at the Apothecaries, or Druggiſts, he is miſtaken; for as it is firſt bought, I confeſs it is very venomous, but this malignity I conceive and know is fully taken away, before it become the Philoſophers *Mercury*.

But whatever it be in its Crudity, I am ſure it is not ſo in its Perfection, for he who ſhall take of it then, ſhall be ſo far from

from receiving any damage by it, that he ſhall find it to be a ſoveraign Medicine, which hath not its like in the whole Univerſe.

For then as is the Triacle true,
And in its working doth marvels ſhew,
Reſtoring many from death to life;
But ſee thou mingle it with no Corroſive,
But chooſe it pure and quick running,
If thou thereby wilt have winning.

IT is not the Triacle of *Galen*, nor yet of *Hippocrates*, (which yet if right made are of great efficacy) that can compare to it; for firſt, it kills all the venom of any diſeaſe or malady, ſo that thoſe diſeaſes which do aſtoniſh the beholders, are by this overcome even *ad miraculum:* for ſuppoſe a man dying with the Tokens of the Plague, ſo that he is upon the very point of departure, (and the decree be not paſt, for then there is no recovery) if he have but a drop of this *Elixir* poured down, ſo that he ſwallow it, he ſhall immediately recover, and in ſhort time he will be reſtored to his former

mer health. Now that it doth immediately reach the root of Life, I ſhall demonſtrate: Suppoſe one with a very languiſhing diſeaſe be conſumed to nothing in compariſon, and for want of Spirits be juſt going out of the World, ſo the decree be not paſt, if he have but ſtrength even in the Agony of death, but to take a drop of this *Elixir*, he will recover and revive, and in a few days in compariſon will be doubly ſtronger then ever he was before. Suppoſe one of a very weak Conſtitution, and ſickly, and every day ill, feeble all over, if he take of this *Elixir*, it will in a ſhort time alter his Conſtitution fundamentally, ſo that he ſhall be far ſtronger then any other man ordinarily is.

A noble Philoſopher (though I ſcarce believe him to be an *Adeptus* of the Stone) hath wrote of late a ſmall Treatiſe of *Fevers*, the *Lithiaſis*, and the *Peſtilence*, and there he ſaith in one of his Tractates, That the loſs of ſtrength which is made by Venery and Bloud-letting, is wholly irrecoverable. It is true, and I verily believe that he had Medicines very noble,

noble, and it is pity but he had this ſecret to preſerve his old age, for I ſeriouſly profeſs, that of all the Tractates that ever I read, they are the moſt Philoſophical; but by this expreſſion it is evident, that he was ignorant of this ſecret.

For although by Venery, or a *Tabes*, or Bleeding, or by any other way a man be debilitated, he may be reſtored by this *Elixir*, not only to perfect health, but alſo to ſuch a meaſure of ſtrength which he never had before. Yea and a man or woman who is born to hereditary weakneſs, may be changed into a more then ordinary ſtrength by the uſe of our Medicine: or a man who by labour, ſickneſs and years, is come to the Graves mouth, even to drop in it, may by uſe hereof be reſtored his hair, his teeth, and his ſtrength, ſo that he ſhall be of greater agility then in his youth, and of greater ſtrength, and may live many years, provided the period of the Almighties decree be not come.

For Minerals are of all Sublunary Bodies the moſt perfect, and the beſt part of them

them are Metals, which when they are perfect, defend themſelves from all fear of corruption perpetually. Now the Spirit of the Metal when it is exalted to a millenary perfection, it tingeth all Metals imperfect to an incorruptible purity; but then this Spirit muſt be made a Body, according to the ſaying of *Hermes, Vis ejus eſt integra ſi verſa fuerit in terram.*

But this tranſcendent Tincture may be diſſolved into an Oyl, or rather a pure Liquor, which then is not proper for Metals, but is only Medicinal; for it is of the nature of Light, and therefore it doth as readily concur with our formal vital principle, as one flame will enter another.

Yea and beyond this, it may be exalted beyond the nature of man, yea and of any tangible Body, to become a moſt radiant perpetual Light, which I have ſeen, though not my ſelf actually made. All this is done by the Divine virtue of our Water, which is to be prepared, as is ſaid, by Cohobation and Diſtillation, for our Water is a living Water, and not

not corrosive, as many do mis-interpret our Books.

These then are the circumstantial qualities of our Water, it is pure, clean, and very bright, it is quick, and very fluent, without Humectation; it is the only profitable subject that we can choose for this Art, and whatever can be taken in hand in the World besides this, is but fallacious.

It is a marvellous thing in kind,
And without it can nothing be done,
Therefore did Hermes *call it his Wind,*
For it is up-flying from Sun and Moon,
And maketh our Stone to fly with it soon,
Reviving the dead, and giving life
To Sun and Moon, Husband and Wife.

IT is of a wonderful Composition, yea so wonderful that if thou shouldst know it by relation only, thou couldst not believe it. Study therefore only to know it, for it is the very hinge on which turns all perfection, it is that which the Wise men never revealed but only in Figures and Metaphors.

Some

Some have called it their ſharp Vinegar, becauſe of its diſſolvent quality; others have called it a Bird, a Gooſe, a Pheſant, and many ſuch names they have given it.

But becauſe it ariſeth in the form of a Wind or Vapour, the Philoſophers have called it their Vapour, their Smoak, and their Wind; and for this cauſe command, that the Porter keep diligent watch, that it fly not away or exhale, for it would ſpoil the Work.

This Water then flyeth the more Spiritual part of it, and the Corporal part remaineth below in the form of an Humidity, which doth bubble and boil continually, and the ſmoak in the Head condenſeth and returneth in drops upon the Body; and by this means the Body of *Sol*, which is moſt fixed, to the aſtoniſhment of Nature is made volatile, and ſends out in the Exhalation of the Water its ſubtle fiery Soul.

Thus the dead Body hath infuſed into it a Spirit of life, and begins to be endowed with a living Soul, which moves aloft with the Spirit, and returns with

the

the ſame, till the Body be wholly renewed.

And by this means the Body of the *Sun* retaining the more Corporeal part of the Water at the bottom, they boil together, and enter one another, and ſo both by decoction become more and more Corporal, and make together one Hermaphroditical Body, of which the more fixed parts of the *Sun*, and the groſſer parts of the Water, are the Component principals: So that being thus mixed, the more Corporal parts below, and the more Spiritual parts in Sublimation, the Bodily part is Husband and Wife to it ſelf, for all Conception is made at the bottom of the Veſſel.

Which

Which if they were not by craft made quick,
And their fatneſs with Water drawn out,
And ſo the thin diſſevered from the thick,
Thou ſhouldeſt never bring this Work about.
If thou wilt therefore ſpeed without doubt,
Raiſe up the Birds out of their Neſt,
And after bring them again to reſt.

THeſe Bodies do ſend forth a thin ſubtle fume, which may be compared to their breath; and the returning of it, and fuming continually, may be likened to the breathing in and out of Air, for ſaith *Artephius*, all things live by Air: and ſo our Stone it is inſpired by the Air, which Air is the fume which aſcends continually, which partakes of both Natures as well as the Body below doth. Alſo this makes that below to boil and ſwell continually, which it would not do, did not the Earth retain the moiſture; and the Sublimation carries with it the ſubtileſt part, or Soul of the Body, which eaſily appears by its changing of colours, for whatever coloureth is of *Sulphur*, which is unctuous, and therefore the

the Sublimation appears pinguous: the *medium* of this Extraction is Water, because our Water and the *Sulphur* are Homogeneal.

Wherefore in this Circulation there are two things to be considered, the bottom, and the top; the bottom is not only the Body of *Sol*, for so it would not stand liquid, and flow, and boil, and bubble as it doth: therefore it is certain, that the Body retains part of the Water, which is more thick, which thickness digestion and mixture hath caused; which grosser part of the Water is joyned with the Body, but not perfectly united. The uppermost part is not only from the Water, nor yet the most whole of the Water, but a certain subtle portion of your first Vinegar, which hath in it the most pure part of your Gold, which is sublimed with it, which both together make a *medium* of much Firineſs: So then by reason of the mixture both the uppermost and the subsident part are reduced to a mean, which hold one of another; therefore our Body at this time, and in this Operation, is called the Body both

of

of the *Sun* and *Moon*, and the Vapour contains both the Soul of the *Sun*, and the Spirit of the *Mercury*. Take this for your prey, for I have reveal'd what Philosophers upon penalty of an *Anathema* would never disclose.

If you have well attended to what I have said, I have said enough, and if this do not suffice you, I know not what will. Remember well what I have said, if you ever expect success.

To sum up all therefore in one word, for I have been so long that I fear I have been too prolix: Remember what you go about, and what you work on. You take in hand an Earthly Body, which you would bring to a Heavenly Tincture. This you would effect by *Mercury*, which is the only way or *medium* in the World. First then, sublime till by *Mercury* thou hast brought thy Body to the height of volatility, and thou shalt find that in this dissolved Body there will be such a ferment, which will recongeal the Spirit.

Water with Water accord will and aſcend,
And Spirit with Spirit, for they be both of one kind,
Which when they be exalted make to deſcend.
So ſhalt thou unlooſe that which Nature erſt did bind,
Mercury eſſential turning into Wind;
Without which natural and ſubtle Separation,
May never be compleat profitable Generation.

FOr the Body though in its *manifeſto* it be *Sulphur* congealed, and dry, yet in its *occulto* it is *Mercury* liquid, and moiſt: Now the Water which thou mixeſt with it hath this vertue, to open its pores, and then the Water of the Body will as naturally agree and aſcend with thy Water of Life, which thou didſt put to it, as one Water will joyn with another.

Now as *Sol* hath a hidden Spirit, ſo hath our *Mercury*, which is in it inviſible; for to ſight it appears as other *Mercury*, only a little brighter, but in effect

they differ wonderfully: which Spirit will as naturally unite with the Soul, or Fiery part of the Body, as Light will mix with Light, and then the groſs part of the Body, and of the Water, in the bottom of the Veſſel, will be brought in abſence of the Soul and Spirit to putrefie. So then theſe two Fiery Natures being Homogeneous, will readily mix, and will ſublime together in form of a white Smoak or Vapour, as ſaith noble *Artephius*, and there condenſing in the top of the Veſſel, that is, about the ſides, and in the Concave of the Glaſs, will return again and circulate up and down, till it have deſtroyed the ſolidity of the Body, making it no Body, but ſubliming what is ſubtle, and what is earthly and reſiſting turning into Aſhes, or an impalpable Powder, by Calcination.

And after Putrefaction is compleat by Circulation, the moſt fixed part which is called the Body of Fixion, the eſſential and moſt permanent part of both Body and Water, will ponderouſly be lifted up and carried aloft into the Air.

And without this Separation and Di-

viſion

viſion, all is nothing, for this is the very Key of the Maſtery, it is the cauſe of Generation: therefore in vain is whatever is attempted without this, boiling the groſs, and ſubliming what is ſubtle, that in the troubles of the ſtormy Sea, which works up and down as the Sea in the mighty Winds, what is pure may aſcend, and whatever is impure may remain at the bottom; and when all that is pure is aſcended, that which is left is called the Earth that remains. So *Artephius.*

Now to help thee in at this Gate,
This laſt ſecret I will diſcloſe to thee,
Thy Water muſt be ſeven times ſublimate,
Elſe ſhall no kindly Diſſolution be,
Nor Putrefaction ſhalt thou none ſee;
Like liquid Pitch nor colours appearing,
For lack of heat within thy Glaſs working.

NOte then that Sublimation, which otherwiſe is called Separation, Diviſion, Aſcenſion and Deſcenſion, is the Key of the Work; it is placed for the third Gate, and yet it is the laſt and the

firſt; the laſt it is called by *Ripley*, and I to Eccho to his voice aſſure thee it is the firſt and laſt.

And as the Key of all our Operations is Separation, ſo the Key to it is our true *Mercury*, truly prepared and proportioned as it ought to be. Now the proportion of thy Water, is in reference to its internal additional *Sulphur*, which is added by the Philoſopher; which is done by ſucceſſive Eagles, which are made by our Philoſophical *Arſnick*, the number of which ought to be ſeven. The darkneſs vaniſhing, and the light appearing after many ſhowrs, before the flight of each Eagle, our Water being thus acuated, is by Acuation purged, and then it becomes powerful in diſſolving the Body, which will be done with a fewer number of Eagles, or a greater, but with 7 or 9 moſt deſiredly.

This acuated Water is alſo the Inſtrument which doth move the Gold to putrefie, which no other Agent in the World can do; for by this the Body is ground, ſoftned and mollified, the pores of it are opened, and the *Sulphur* inviſible

ble is set at liberty, which causeth the Body to rot, change colours, and at length become black like unto melted Pitch.

But if thou omit any of the number of Eagles, or fail in the goodness of thy *Arsnick*, or erre in the preparation of the Water with thy *Arsnick*, either in Conjunction, or Purification, or Digestion, or any other errour, of which experience will warn thee, do not then expect that the most exact Regimen of heat of thy external Furnace will do the Work.

Four Fires there be, which thou must understand,
Natural, against Nature, unnatural also,
And the Elemental, which doth burn the brand;
These four Fires use we and no moe,
Fire against Nature must do thy Body woe.
This is our Dragon as I thee tell,
Fiercely burning as the Fire in Hell.

NOw to give thee a touch concerning our Fire, which he that knows may well

well be accounted a Master of our Secrets: We have indeed four Fires, which is one more than *Artephius* numbred, which yet he intended to include. The most noble Fire is Natural, which is that which we seek to have multiplied, and that is the *Sulphur* of Gold, or rather its Fiery Tincture; it is that which we seek for, and we use *Mercury* for Sol his sake.

Our next Fire is our Fire against Nature, and that is the Fire of our Water which is to be corrupted, and by this corruption Multiplication is made.

The third Fire is Unnatural, which is the mixture of these two Fires, while they are in their action and passion, and neither doth actually predominate.

Now for to give you a reason of these Fires denomination, know that Mineral Fire is *Sulphur*, which is hot and dry, and it is the death of the Mineral Tree, that is, it is the cause of coagulating, that is, taking away the flux of the *Mercury* which is cold and moist; this in Gold is apparent, for it is a coagulated perfect Body, fixed and permanent in all tryals.

this

this it hath from its Fire or *Sulphur*, and this is Natural.

But now our Water hath an actual and active *Sulphur* in it, and yet quick and fluid, a Fire in Water which yet is not burned; this *Sulphur* is true Gold, and yet it is volatile; this is a Riddle, the Philosophers Mystery, and yet true; this is contrary to Natures ordinary operation in Mineral Bodies.

Now Nature will always care and provide for her own Child, before a Stranger; Gold is her own Son, and is according to her own Rules: but this *Mercury* is the Son of the Philosopher, to whose nativity though Nature contribute her help, yet he is out of her ordinary road, and through the co-operation of Art and Nature, he is for his qualifications an astonishment to Nature, hot and dry internally, and that actually; for it is impregnated with real *Sulphur*, and yet not coagulated, but in one word *Ignis aqua*, Gold truly so called, and that most pure, yet volatile and crude, and no abortive; not perfect, yet left in the way to perfection, and yet its virtue active, not

extinguiſhed. This ſubject Nature ſeeking mixed with her Son, the King, even Gold, by it ſhe endeavours to mend his Conſtitution, and to multiply his virtues; for though living Gold be a thing of admirable force, yet being out of the ordinary channel of Natures operations, Nature doth not mind its preſervation, much leſs its propagation.

Theſe three forenamed Fires are internal, ſecret and inviſible, but there is one more which we uſe, which is not ours properly; for every Sophiſter hath it and uſeth it as well as we, and that is Culinary Fire, which yet is ſo neceſſary that without it we can do nothing, nor yet without the true knowledge of its due proportion. So then we uſe no Fires of Dung, nor of the *Sun*, or of Baths, as ſome Sophiſters perſwade themſelves and others, for theſe are all the Fires which we uſe.

With the ſecret *Sulphur* that is in our Water, which we proportion exactly in the beginning, we open our Body, for this Fire can do and doth that which no other Fire can do, for it deſtroys and con-

conquers the Body, and makes it no Body but a Spirit.

So that whatever any Sophisters may suggest, our Fire is Mineral, it is *Sulphur*, and that pure; it is united to the Water in one form, and yet hinders not its flux, nor corrupts its form.

This is the true *Ignis Gehennæ*, for it Eclipseth the light of the Bodies, and makes them become black as Pitch; which is a symbol of Hell, and for its *Cimmerian* darkness is by many of the Wise men called Hell.

Fire of Nature is the third Menstrual,
That Fire is natural in each thing,
But Fire occasionate we call unnatural,
As heat of Ashes and Balnes for putrefying.
Without these Fires thou mayst nought bring
To Putrefaction, for to be separate,
Thy Matters together proportionate.

OUr natural Fire is, as I said, the true *Sulphur* of Gold, which in the hard and dry Body is imprisoned, but by the mediation of our Water it is let loose, by rotting the moles of the Body under which

which it was detained, and after sepa-
tion of Elements, it appears visibly in o
third Menstrual.

For though Gold be a compact and
dry Earthy Body, none may think that
became what it is without the virtue of
Seed, which by perfection is not extin
but sealed up only; which Seed is a
Fiery form of Light, which nothing in
the World wanteth, and therefore it
would be a great *Anomalum* if it should
be only defective in Metals, the choice of
all sublunary Bodies.

Betwixt these two Fires, in the time
of their action and passion one upon ano-
ther, and from another, there is made a
medium which is part of both, which be-
cause it is not altogether natural, nor
wholly against nature, is called un-
natural.

The duration of this unnatural Fire is
from the time that the Body begins to
open, and colours to change, that is in a
word, all the time of the rule of *Saturn*,
and part of the rule of *Jupiter*, the whole
Regimen of Putrefaction, and so much of
Ablution until the Dove begin to pre-
vail

vail over the Crow; which Putrefaction as it is the turning of an intire Wheel, ſo part of it is done *in ſicco*, when the Body is all a diſcontinuous Calx or Aſhes, and part *in humido*, which is called a Bath, when the ſubſident part is liquid and boils, and the ſuperiour part vapours aloft and deſcends.

Thus you ſee how many Fires we have, and how they are diſtinguiſhed: wherein I have written what I know, and as many as underſtand me will eſteem my Writings highly; for without boaſting let me aſſure thee, thou haſt not ſuch another Directory in the whole World: I may ſpeak it without offence, being unknown to thee, and thou to me. This I ſay not to detract from any Philoſopher, for many were deeply ſeen in this Maſtery, but almoſt all were envious, and the moſt candid would have judged my plainneſs deſerving an *Anathema maranatha*. I have here laid you ſo plain demonſtrations as I go, that you cannot miſs, if God direct you; and without the knowledge of the Fires you are far wide, whatever whimſies you have in your

your head; for you ſhall never ſee the diſſolution of the Body, nor ſhall you ever make black, and by conſequence you cannot divide Elements as you ought to do, becauſe you proportioned not your Matters wiſely in the beginning of the Work; for, *Dimidium facti qui bene cepit, habet*, he who makes a good beginning, hath as good as half done.

Therefore make Fire thy Glaſs within,
Which burneth the Body much more than
Elemental, if thou wilt win (*Fire*
Our ſecrets according to thy deſire:
Then ſhall thy Seed both rot and ſpire,
By help of Fire occaſionate,
That kindly after they may be ſeparate.

TAke then my counſel, be not ſo careful of the Fire of the *Athanor*, as of your Internal Fire; ſeek it in the houſe of *Aries*, and draw it from the depths of *Saturn*; let *Mercury* be the Internuncio, and your ſignal the Doves of *Diana*. By the River you ſhall find a Tree, in which is the Neſt of 10 Eagles; take of them 7, 9, or all, but take them very white,

white, which oft plunging in the River will cause: with these you may overcome the Lion.

The heat of their stomachs is far more powerful than any Fire in the World; for in it Gold will be destroyed, that thou shalt not know what is become of it; which yet loseth nothing from it self, though exposed to the greatest violence of any flame.

Thus with patience thou shalt see thy desire fulfilled, and thy heart shall rejoyce; for a wide door shall be opened by which thou mayst behold the Mysteries of Nature in all her Kingdoms.

In 40 or 50 days thou shalt behold the highest sign of most perfect corruption of thy perfect Body, which of a dead lump is thus become Seed, in which though many cannot believe that there is any active virtue, yet it is now to the astonishment of Nature made living, and by its life it kills that by which it was made alive, and both being mingled make one Bath, which by continual decoction, moving the Earth and Water below, and circulating the Air and Fire above,

above, make at last one inseparable quintessence, the Father of Wonders.

Now to God only wise, the revealer of these hidden Mysteries, be praise from all his Creatures for ever.

Of Separation the Gate must thus be won.

THus I have run through this Gate of Separation, which might be enough for it is all; but because the Wise men have made many Operations for to hide the secret, and have scattered their notions here and there in every Gate or Operation, sometimes being at the beginning, sometimes at the end, thereby to puzzle the unwary; I must to make this Treatise intire, run through the rest with what brevity and plainness I can.

I Shall now ſing a pleaſant Elegy,
What did betwixt two Lovers
Fall out, ſeek the reaſon why,
This Song diſcovers;
A Wife
Did loſe her life,
Becauſe ſhe did her Husband revive,
Whoſe death did enforce
The man to remorſe,
To ſee her dead who gave him life.

He was a King, yet dead as dead could be,
His Siſter a Queen,
Who when her Brother ſhe did breathleſs ſee,
The like was never ſeen;
She cryes
Until her eyes
With over-weeping were waxed dim,
So long till her tears
Reach'd up to her ears,
The Queen ſunk, but the King did ſwim.

Theſe Waters with the Fire which prevail'd,
Did him ſo perplex,
That ſtarting up, not knowing what him ail'd,
He ſorely did vex;

He

He thought
That there was wrought
Some Treaſon, but full little did know
That it was a Queen
Him ſav'd, though unſeen,
And dy'd her ſelf ſad white I trow.

At length her Carcaſs, when her Gall was broke,
Roſe up to the top,
From which fum'd up ſo venomous a ſmoak,
His breath which did ſtop;
He found,
Which made him ſound,
The cauſe of his life his Siſter did ſlay;
This made him full ſad,
And grief made him mad,
That ſoon his ſtrength fell to decay.

His Houſe and Chamber were ſo charg'd with heat,
It made him to faint,
And fainting fell into a grievous ſweat;
His ſweat did ſo taint
The Room
With foul perfume,
Which did e'en almoſt ſuffocate:
So feeble he grew,
He could not eſchew,
But dung'd and piſs'd there where he ſate.

At length with ſorrows many he expires,
Full glad of the change,
That death at laſt ſhould anſwer his deſires;
But what is moſt ſtrange,
When dead,
That it might be ſaid
How dearly he his Siſter did love,
Their Corps did unite,
That they in deſpight
Of Fire, would not aſunder move.

And thus together they contumulate
A rotting did lye,
Paſſing through diſmal Purgatories Gate;
Wherein they did fry
So long,
Until among
The Saints for purity they might paſs:
Their ſins were no more
To be found on ſcore,
They then were clear as Cryſtal Glaſs.

A Spirit then of life from Heaven came,
In their Bodies dead,
Which now united, of renowned fame
To Heaven were led;

He thought
That there was wrought
Some Treason, but full little did know
That it was a Queen
Him sev'd, though unseen,
And dy'd her self sad white I trow.

At length her Carcass, when her Gall was broke,
Rose up to the top,
From which fum'd up so venomous a smoak,
His breath which did stop;
He found,
Which made him sound,
The cause of his life his Sister did slay;
This made him full sad,
And grief made him mad,
Thus soon his strength fell to decay.

His House and Chamber were so charg'd with heat,
It made him to faint,
And fainting fell into a grievous sweat;
His sweat did so taint
The Room
With foul persume,
Which did e'en almost suffocate:
So feeble he grew,
He could not eschew,
But dung'd and piss'd there where he sate.

At

At length with ſorrows many he expires,
Full glad of the change,
That death at laſt ſhould anſwer his deſires;
But what is moſt ſtrange,
When dead,
That it might be ſaid
How dearly he his Siſter did love,
Their Corps did unite,
That they in deſpight
Of Fire, would not aſunder move.

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A rotting did lye,
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The Saints for purity they might paſs:
Their ſins were no more
To be found on ſcore,
They then were clear as Cryſtal Glaſs.

A Spirit then of life from Heaven came,
In their Bodies dead,
Which now united, of renowned fame
To Heaven were led;

Where they
Abode for aye,
Enjoying pleasures for evermore,
To death not subject,
Were now the object
Of wonder, for th' had Riches store.

AN

AN EXPOSITION UPON THE Fourth Gate, Which is CONJUNCTION.

AN

EXPOSITION

ON THE

Fourth Chapter

OF

CONJUGATION.

The Fourth Gate Opened,

Which is

CONJUNCTION.

After the Chapter of Natural Separation,
By which the Elements of our Stone disse-
vered be,
The Chapter here followeth of ſecret Con-
junction,
Which Natures repugnant joyneth to perfect
unity,
And ſo them knitteth that none from others
may flee,
When they by the Fire ſhall be examinate,
They be together ſo ſurely conjungate.

HAving run through the Chapter of Separation with a plain ſtile, we ſhall now come to the life of all, which is Conjunction; for we ſeek not a thing which may be capable of Separation, but which may abide in all tryals, the parts being impoſſible to be

separated one from another, for so our Tincture ought to be, or else it will be wholly unprofitable for our purpose. For Separation is but the middle motion, by which we pass from the unary simplicity of Gold, to the millenary *plusquam* perfection of our Stone; before which can be attained, there must be a loosing of the Compages of the Body, that so the Spiritual Fire, or Tincture may be set loose; which being loosed, will certainly multiply it self with that by which it was dissolved, with which it is necessary that it should Radically be mixed and united, so as that both the dissolvent and the dissolved may make one together.

This then is the benefit of our Water, that it doth not only reduce, open and mollifie our Body, and cause it to send out its Seed, but it is actually recongealed with the fermental virtue of this seminal influence of Gold, that it becomes together with the Body, one new Body perpetually united.

So that although our Water be volatile when it is first taken, yet notwithstanding after it hath first made the Body

no

no Body, but a Spirit, in which ſpiritualizing the Virtue or Tincture is augmented; after that the Body by Congelation, makes this no Spirit but a Body, by which the fixity is advanced mightily, ſo that both will endure all Fire.

For it is not only an apparent union that is made, but real, ſo real that the Spirit and the Body paſs one into another, penetrating each others dimenſions, the Spirit being one with the Body, and the Body being the Spirit, the Form ſwallowing up the Matter in unity, ſo that all becomes really Tincture.

And therefore Philoſophers give this definition,
Saying this Conjunction is nothing elſe
But of diſſevered qualities a Copulation,
Or of principles a Coequation as others tells.
But ſome men with Mercury that Apotheca-
ries ſells,
Meddleth Bodies that cannot divide
Their Matter, and therefore they ſlip aſide.

OF this Operation Philoſophers make a great Myſtery, and ſpeak of it

very hiddenly, in reſpect to the *terminus* of it, which they call *the hour of the Stones Nativity*, in which they ſay many marvels will appear, for all the colours that can be invented in the World will be then apparent.

Some ſay their Conjunction is our reconciliation of Contraries, a making friendſhip between Enemies, becauſe in that time the volatile is ſtill aſcending and deſcending upon the fixt: this is by them aſcribed to Contrariety.

Others meaſuring all ſublunary things by the rules of Symmetry and Ametry, do aſcribe this Operation (which they for ſimilitude ſake compare to a Duel) to the over-prevailing of one principles qualities above the qualities of the other, and therefore they define Auriety to be the Anaticalneſs of the four Elements in mixture, each in his quality acting proportionable to the reſiſtance of its contrary, *& vice verſa*. But this is but an Entanglement, in which the Chymiſts ſtumble upon School Academical Principles: I had rather embrace their Secret, as for Operation; but for Philoſophy, jump

jump with that noble *Bruxellian*, whose promiſed Treatiſes when the World ſhall enjoy, I ſuppoſe they will be the profoundeſt piece of Philoſophy that ever was revealed to the World: which I admire not ſo much for his Experiments, of none of which I am ignorant, nor *Paracelſus* to boot, many, yea moſt of which are far harder (though ſooner wrought) than the *Elixir*, and the *Alchaheſt* is a hundred times more difficult; but what I moſt honour in that noble Naturaliſt is, that he did ſearch out the *Occulta Naturæ*, more accurately then ever any did in the World. So that (ſetting aſide the skill of this Maſtery, of which I cannot find any footſteps in what of his is extant) I am confident he was without flattery Natures Privy-Counſellor, and for Philoſophical verity might have commanded this Secret; but God doth not reveal all to all men, yet who knows what he may live to be Maſter of in this point too.

This I ſpeak not to flatter him, who (beſides what is evident to the whole World in his Writings) have no other cha-

character of him, and to him I am like to remain a perpetual Stranger; yet could as heartily desire his acquaintance, as any mans I know in the World, and if the Fates prevent not mine intentions, by mine or his death, I shall endeavour familiarity with him. But this by the way.

To return whence I digressed; our final secret is first to unite the Spirit and Soul of our dissolving Water, that by the mediation of the Soul, the Spirit and Body may be conjoyned, and then after several Sublimations and Precipitations made for that end, that the Body may be spiritualized, and the Spirit corporalized, so fix together the Soul, Body and Spirit, the flying and the fixt, that all the Elements (to use Philosophers terms) may acquiesce and rest in this Nest of Earth, in which all the virtue of the superiours and inferiours is contained, both in power and act.

From what hath been said may appear, the strong passive deluſion that hath taken many men of our Age, and formerly, who with the Chymist in *Sendivogius*, cannot

cannot dream of any other *Mercury*, then that *Mercury* which is to be bought at Druggists, which they take and sublime variously to make it clean, and then with *Hogheland* mix it with Gold, applying all the words and sayings of Philosophers to this their mixture: But when the time comes that they should see the signs specified of the Philosophers, there they fail, it may be by reason of something external to the Gold, (which it gets in foliating, or the *Mercury*, which it gets in washing and purging, which though it be but little, yet it is enough in heat to give a light Tincture to the Superficies) they may with *Hogheland*, see a discoloured outside, which is nothing; for our Operation is not so trivial, that a man had need of Spectacles, and a most clear light to discern it: but it is so apparent, that a half blind man would be amazed at it, for our Body, even the perfect Body is divided, which common *Mercury* can never do, though a man bless himself never so much in his mock-purgations.

But when as such Work-men have waited their time out, and it may be out again,

again, and ſee not blackneſs, then they run into another extreme, and ſhare the fault of their errour (which was only in their *Mercury*, or withall in their proportion for *pondus* and heat of external Fire) between both principles, and then ſay with *Hogheland*, our *Mercury* and our Gold are not vulgar, but they are ſomething (no man knows what) which the Philoſophers have called Gold and *Mercury*; which yet are ſome ſtrange thing which man never heard of, or ſome common thing, or ſome vile thing. Thus they vaniſh into ſmoak, and all for want of knowledge of our true *Mercury*.

For until the Soul be ſeparate,
And cleanſed from its original ſin
With the Water, and throughly ſpiritualizate,
The true Conjunction mayſt thou never begin.
Therefore the Soul firſt from the Body twine,
Then of the corporal part and of the ſpiritual,
The Soul ſhall cauſe Conjunction perpetual.

REmember then that thou get ſuch a *Mercury*, which may deſtroy and conquer

quer thy Body; mollifie it, ſoften it, and draw out its Seed, and ſever the Soul from it, by virtue of that Spirit which is in thy diſſolving Water; Spirits naturally uniting with Spirits, as one flame will mix with another.

The Soul being thus ſevered from the Body, it will dry and rot as naturally as any other thing will, that hath its Soul ſeparated. And as by the Water (which extracts the Soul) it dies and grows putrid and black, ſo by the ſame Water it is waſhed from its filthy blackneſs; then the clean Soul having cleanſed the Body, is united to it, that from that time the Body follows the Soul, and is moved always with it upon the Fire, flying and deſcending in the form of a Spirit, which is a wonder to behold.

This is our Secret ſo much eſteemed, *Conjunction*, which is celebrated after the looſing, putrefying and purifying of our Body. This is the true proceſs of our Work, according to the true exigency of Nature; firſt the Soul is to be divided from the Body, that is, groſneſs may be purged by corruption and rotting, and

the Spirit which is a form of light, and ſeminal, may, being let looſe, multiply it ſelf by the Spirit of the Water, and ſo being allied to the Body from whence it was drawn, and to the Water from whoſe Spirit it receives an increaſe in virtue and Tincture, it may unite both the Spirit and the Body with a perpetual bond. He who works thus, ſhall undoubtedly attain unto perfection.

Of two Conjunctions Philoſophers mention make,
Graſs when the Body is with Mercury re-incrudate;
But let this paſs, and to the ſecond heed take,
Which is, as I ſaid, after Separation celebrate,
In which the parties be left with leaſt to colligate,
And ſo promoted unto moſt perfect temperance,
That never after may be repugnance.

BUt when as the Philoſophers ſpeak of Conjunction, it is warily to be conſidered of what Conjunction they do mean, for as it is a term very often uſed,

ſo

so is it very doubtfully to be taken. One Conjunction which they speak of is gross, which is properly *Amalgamation*, it is the first Operation after the preparation of the *Mercury*.

But this is not the Conjunction here to be understood, but a more secret by far, in which man worketh nothing at all, but stands by only and beholds Natures Operation. And this work is done without any laying on of hands, and very quickly, when the Matters are prepared and made fit. This work is therefore called a Divine work.

This Conjunction is far more intimate than the gross, for this is an union *per minima*, or *intima*, so that the essence of the one, enters the essence of the other, so as to make it but one substance.

This maketh a temper which man by no Art could make, for even as Water mixed with Water is inseparable, so is it now with these principles. Now is concord, amity and friendship made, for now the hot and the dry, will embrace the cold and moist, and now patience is made between the Water and the Fire.

Thus

Thus cauſeth true Separation true Conjunction to be had,
Of Water and Air, with Earth and Fire;
But that each Element into other may be led,
And ſo abide for ever at thy deſire,
Do as do Dawbers with Clay or Mire,
Temper them thick, and make them not too thin,
This do up-drying the rather thou ſhalt win.

THus the Proverb is verified, *Amantium iræ amoris redintegratio eſt*, for Love brought them together, Love parted them with a ſeeming diſcontent, and at laſt Love unites them with a perpetual tye, that they can no more part for ever, without a new Reſolution in this diſſolving Water, after they are firſt become perfect.

Now the ſame thing is both moiſt and dry, hot and cold, according to the qualities of the Elements, (that I may ſpeak according to the uſual voice of Philoſophers) for now is of two made three, and of three made four, and of four one;

the

the Quadrangle is turned into a Circle, to the amazement of Nature.

For the eſſence of one Element now penetrateth the eſſence of another, that is, the eſſential properties are ſo throughly mixed, that all four now make but one partaking of all.

Theſe are thoſe principles which God now hath conjoyned, and therefore nothing can ſeparate: Rejoyce now, O Son of Art, for thou haſt the Sun for thy Diadem, and the Moon Creſcent for thy Garland.

That thou mayſt the more certainly, eaſily and ſpeedily attain to this, and that thy ſigns may the better and orderly appear, next to thy care of preparing true and purged *Mercury*, and pure Gold, firſt be ſure of thy mixture, mix them like as a Potter mixeth his Loam.

Be ſure you do not over-glut your Earth with Water, nor cloy your Water with Earth, but impaſt them, and then grind them together as diligently as a Painter would grind his Colours; for the more exactly thou mixeſt them, the

better and ſooner will they work one upon another in heat.

Then ſet thy Glaſs in a Furnace made for thy Work, and give a convenient Fire, in which it may boyl night and day perpetually, without a minutes ceaſing; order the Fire ſo that it may in 12 or 24 hours begin to boyl, and from that hour not to ceaſe boyling, ſubliming, aſcending and deſcending, until ſuch time as the moiſture be dried up, and all remain below (at leaſt greateſt part) in form of a diſcontinuous Calx.

But manners there be of our Conjunction three,
The firſt is called by Philoſophers diptative,
The which between Agent and Patient muſt be,
Male and Female, Mercury and Sulphur vive,
Matter and Form, thin and thick to thrive.
This Leſſon will help thee without doubt,
And our Conjunction truly bring about.

NOw to help thee throughly in this myſtery of Philoſophical Conjunction,

on, I ſhall particularize all our Conjunctions. We have particularly three Conjunctions, all which muſt be known by him who intends to compleat this Maſtery.

The firſt is groſs, which I touched before; it is the *Amalgamation* of *Sol* with our *Mercury*, which becauſe the mixture is made of two things, it is called Conjunction diptative; and the Compound is now called *Rebis*, that is, two things, according to the verſe, *Res Rebis eſt Vina confecta.*

In this mixture there are two Natures, the one more active, which is the *Mercury*, the other more paſſive, which is Gold: where note, that the activity of the *Mercury* above the Gold, is becauſe the moving virtue of *Sol* is ſealed, that is, his *Sulphur* is impriſoned. Otherwiſe when Diſſolution is made, *Sol* then is moſt active, and *Mercury* more paſſive; *Mercury* then is as it were the Feminine Sperm, which being more crude and tender, it is ſooner wrought upon by the Fire, which *Sol* the Maſculine Sperm feels not till it be penetrated by the *Mercury*,

and then it is forced to ſend forth its Seed; for the formal principle reſides moſtly in the Gold, and the material chiefly in the Water; in the one, being thick of conſtitution, the formal part is ſealed; in the other, that little which is, (in reſpect of the Body) is more at liberty, and ſo by conſequence ſooner active. Theſe two then muſt be mixed (*ad juſtam exigentiam naturæ*) as is elſewhere hinted and proſecuted largely. To this if thou haſt attended, thou ſhalt know the extent and full Latitude of this Conjunction; this is a manual work, and the laſt manual work, next to the putting and ſealing of it in the Egg, that thou haſt, before thou haſt attained the firſt degree of the Maſtery.

The ſecond manner is called Triptative,
Which is a Conjunction of things three,
Of Body, Soul and Spirit, that they not ſtrive,
Which Trinity thou muſt bring to Unity.

THe next Conjunction that follows this in order, is when thou haſt ſo adminiſtred

niſtred and regulated thy Fire, that thy Spirits ſhall ſo aſcend and circulate, until they have extracted out of the fixed Body its moſt digeſted virtue, or ſubtle Soul, which is Sulphureous, or of great Firineſs. Then ſhall the Spirit and Soul deſcend, and ſhall unite it ſelf with the Body; then ſhall the Air be converted into Duſt, according to the proceſs of noble *Sandivogius*, where they ſhall lye contumulate for ſix weeks without breath; and after when the Spirit of life ſhall enter into them, the Spirit and Soul ſhall by their mighty force carry aloft the Body with them, ſo that it ſhall go out and return with them, for now theſe three are made one.

For as the Soul to the Spirit the bond
muſt be,
Right ſo the Body the Soul to him muſt knit.
Out of thy mind let not this Leſſon ſlit.

SO then by the mediation of the Soul, the Spirit is made one, and incorporate with the Body; for the Soul being by the Spirit drawn from the Body, doth

naturally deſire to be united with it again, and ſo long as it is from it, is from home as it were in a Pilgrimage. The Body alſo naturally doth deſire its Soul, and will as forcibly attract it as a Loadſtone doth attract Iron: for know, that the Soul doth not aſcend, but it carries with it a fermental Odour of the Body, by which it doth ſo effectually affect the Spirit, that it begins to think of taking a new impreſſion, and becomes daily by little and little more and more able to ſuffer Fire, and by conſequence draws to the nature of a Body: obſerve this.

The third manner, and alſo the laſt of all,
Four Elements together which joyns to
abide,
Tetraptative certainly Philoſophers do it
call,
And ſpecially Guido de Montanor, *whoſe*
fame goeth wide,
And therefore in moſt laudable manner this
tide.

BUt yet this Conjunction doth not retain the volatility of the Compound, though

though it is so united that the parts ascend and descend together; the reason is, that though by the Soul the Spirit and Body be united, yet the Spirit sometimes doth carry the Body with it aloft, and the Body at times precipitates the Spirit, the Soul holding fast together, till at length not only these parts, but the Elemental qualities of them, are so strongly permixt, that the one doth not more in acting, then the other doth in resisting, by which means they are not only united to follow one another, but fixt to abide Fire together.

This is the last and noblest Conjunction, in which all the mysteries of this Microcosm have their Consummation. This is by the Wise called their Tetraptive Conjunction, wherein the Quadrangle is reduced to a Circle, in the which there is neither beginning nor end. He who hath arrived here, may sit down at Banquet with the *Sun* and *Moon*.

This is the so highly commended Stone of the Wise, which is without all fear of corruption; for here are by Nature all

Elements Anatically mixed and united, so that it cannot suffer from any, for it agrees with all.

In our Conjunction four Elements must aggregate
In due proportion, which first asunder were separate.

THese our Elements are not such vain trifles, which are idly imagined by Sophisters; by the primary qualities, to speak after the common phrase, though I do not think that any thing attains perfection upon an account of qualities, but so it pleased the Ancients to express themselves; only this is most certain, that what was before inconstant in the Fire, now is impatible therein, and what at first in the beginning of the Work discovered two distinct Natures, is now one intirely and inseparably.

Therefore like as the Woman hath veins fifteen,
And the Man but five to the act of their fecundity,
Required in our Conjunction first I mean,
So muſt the Man his Son have of his Water three,
And nine his Wife, which three to him muſt be:
Then like with like ſhall joy have for to dwell:
More of Conjunction me needeth not to tell.

OUr Stone is as it is called *Microcoſmos*, which name unleſs to our Stone, hath been only appropriated unto Man; ſo is there in the Generation of our Stone, much that may anſwer to the Generation of Man: for as Anatomiſts do allow the Woman fifteen veins conducing to the act of Venery and Procreation, and the Man from whom comes the Male Sperm but five; ſo our Stone in his firſt Compoſition requires three parts of the Water or Feminine Sperm, to one of *Sulphur* or the Male: ſo the Artiſt decocting, and Nature perfecting, the Maſtery

ſtery will be accompliſhed with the bleſſing of God.

Remember now that the more thy Water is, the more ought to be thy Internal Fire to dry it up; ſo then when thou ſhalt make the proportion of Water to the *Sun* three to one, remember that thy number of Eagles, which is the proportion of thy *Mercury*, ought to be nine, or at moſt ten.

This is the higheſt Aeuation of the Water, which is beſt for ſuch a proportion; as for ſeven Eagles, two to one is a very good proportion, ſo haſt thou proportionably three Eagles to every one of the Water which is added to the Body. Some are ſo acute as to ſay, that with four Eagles well cleanſed, the Work may be performed, and then the proportion muſt be as three of the Water to two of the Body, but the decoction muſt needs be longer. I never yet tryed it, knowing the forenamed proportions will do far better, and nine months time is a ſufficient waiting for a Philoſopher. Any ſhorter way is and would be acceptable, but more tedious are very unacceptable,

ble, since they shew nothing more than quicker ways, but protract the time of Putrefaction; for from that time the Fire of Nature is at work, and then every *pondus* hath the same period, provided the Fire be accordingly, and the Matter in the Glass not much over the other, for one ounce or two will be far sooner accomplished, than five or six ounces; therefore we advise all rather to content themselves with one ounce, or two at most: if an ounce succeed, you can wish no more.

This Chapter I will conclude right soon therefore,
Gross Conjunction charging thee to make but one,
For seldom have Strumpets Children ybore,
And so shalt thou never come by our Stone,
Without thou let the Woman lig alone;
That after she have once conceived by the Man,
Her Matrix be shut up from all other than.

I Shall soon draw to an end concerning this subject, for I trow that thou understandest

ſtandeſt it fully; take heed then to my Doctrine, mix thy Water with thy Body in a due quantity, and grind them together diligently, and when thou haſt mixed them, ſhut them up in thy Glaſs carefully, and there let them ſtand till compleat perfection.

And after thou haſt mixed them, and ſet them to heat, be ſure thou ſtir them not, much leſs open them, or add any thing to them, or take ought from them, whatever any Author do ſeem to adviſe: For if thou do contrary to this my Doctrine, thou doſt run an extreme hazard of loſing all; for as it is with Harlots, who lying with many men, conceive rarely of any: ſo if thou joyn crude *Mercury* after thy firſt Conjunction, I will not ſay that it is impoſſible, but very unlikely that ever thou ſhalt attain our Maſtery: And what I ſay of putting in freſh *Mercury*, is to be underſtood of the Body alſo, for if thou ſhalt add freſh of that, thou wilt deſtroy all; for after thou ſetteſt them to the Fire, thou muſt expect Conception, that is, that the *Mercury* by aſcending and deſcending will extract

part

part of the ſeminal virtue out of the reins of the *Sun*, which when ſhe hath done, there then ſtands a relation between the *Sun* and that *Mercury*, as between Husband and Wife. Now other *Mercury*, or other *Sol* are not as yet ſo related, and therefore they are as a third perſon, which Love abhors. Therefore mix thy Matters ſo judicioufly at firſt, that thou need not afterwards to wiſh for any new addition, and cloſe your Veſſel well, and decoct it carefully.

For ſuch as evermore add crude to crude,
Opening their Veſſel, letting their Matters keel,
The Sperm conceived they nouriſh not, but delude
Themſelves, and ſpill their Work each deal;
If therefore thou have liſt to do weel,
Cloſe up thy Matrix, and nouriſh thy Seed
With heat continual and temperate, if thou wilt ſpeed.

THey who ſhall do otherwiſe, as they diſcover themſelves to be too impatient, ſo they certainly will deſtroy their Opera-

Operations. For were it no other damage then this, that they cool their Seed, it is an irreparable errour; but over and beſides, the crude Air, will they, nill they, will get in, and being as it is a great enemy to Generation, it deſtroys the germinative and living virtue.

Then inſtead of getting profit, they reap certain loſs; and inſtead of attaining truth, they get a deluſion: for no man that underſtands himſelf would do it, but he that would open a womans Womb that is conceived, to make her bring forth ſooner, or crack an Egg he would ſet under a Hen, to make it hatch more ſpeedily.

Therefore as I adviſed before, ſo I do now, and ſhall make it the *Epiphonema* of this diſcourſe; mix thy Seeds, and elaborate them with what pains thou canſt, then ſhut them in a houſe of Glaſs, that is to ſay, an ounce in a Glaſs that would hold about 16 ounces, or 20, or two ounces in a Glaſs that would hold two ounces or thereabouts of Water diſtilled; ſet thy Glaſs in thy Neſt, about a 4th part of it in Sand, which muſt be ſifted from

from Stones. Let the Neck be faſtned either with a Wyre, or ſet into a hole which may be in the Cover of thy Neſt, the Neck about 6 inches long, or longer a little. Let thy *Athanor* be ſo that thou mayſt give in it what heat thou pleaſeſt, and keep it about a day, or 16 or 12 hours at leaſt, without renewing, and yet no ſenſible alteration in heat.

In this Furnace thou ſhalt give thy Matter ſuch a Fire, as may within the firſt day or two cauſe it to boyl, like to a Pot over the Fire, or as the ſtormy Sea ſwelleth in a mighty Wind; from the ſurface of which there will exhale a Vapour which we call the Winds, which are in the belly or womb in the forming of our *Embrio*, which will condenſe at the top, (the Glaſs being ſtrong) and run down in drops, and this continually night and day without ceaſing. Thus is verified the ſaying of the Philoſopher, that our Stone retaineth life, and is perfected, that is, divided and united, and at laſt fixt and congealed, by continual boyling and ſubliming. Thus are thy Waters divided, the uppermoſt part carry aloft

the

the Soul with them, and the lowermoſt boyl and tear and ſoften the Body, and make it more fit for the returning Spirit and Soul to work on, in their continual deſcending.

And when thy Veſſel hath ſtood by months five,
And Clouds and Eclipſes paſſed each one,
The light appearing increaſe thy heat, then believe,
Until bright and ſhining in whiteneſs be thy Stone.
Then mayſt thou open thy Glaſs anon,
And feed thy Child which is ybore,
With Milk and Meat aye more and more.

THus ſhalt thou keep them for the ſpace of 150 days, in which time thou ſhalt ſee a gallant Game played, the Earth ſhall be overflown with Waters, the two great Lights eclipſed, the Heavens be clouded, the Air darkned, and all things in diſorder and confuſion; then ſhall the Earth be turned into a *Limus*, and the Water by decoction continual ſhall be dryed up, and by moderate ſhowrs

ſhowrs and dews ſhall be moiſtned, and by continual waſhing ſhall be cleanſed; then through the good pleaſure of God the day-light ſhall ſpring forth, and what was before dark, ſhall now become clear, and what was black of the blackeſt, ſhall now be made very white.

This when thou ſhalt ſee, rejoyce, for our King is now coming from the Eaſt triumphing, he hath conquered death, and now is made immortal; ſtrengthen then your Fire a little, prudently and with diſcretion continue it till ſuch time as your Stone become white, and very clear and bright, ſparkling like to a Sword new ſlipped, and by drineſs be reduced into a Powder impalpable.

Now art thou come to the end of the white, and thou haſt a Stone perfect; though this be but of ſmall virtue, yet thou mayſt now take it out, and uſe it either by Fermentation, or Cibation, or Imbibition, or Multiplication, and make it fit for projection: ſo that if thou haſt but an ounce, thou mayſt ſoon have a thouſand.

For now both moiſt and dry is ſo contemperate,
That of the Water Earth hath received impreſſion,
Which never after that aſunder may be ſeparate,
And right ſo Water to the Earth hath given ingreſſion,
That both together to dwell have made profeſſion;
And Water of the Earth hath purchaſed a retentive,
They four made one never more to ſtrive.

NOw thou haſt an intimate union between the moiſt and the dry, that one is paſſed into another, and of two there is a third made, which is a Neuter from both, and yet partakes of both; and theſe two Natures that did ſeem ſo oppoſite, are now conſpired together to make one ſubſtance incorruptible.

For the Water which is a Spirit, hath given ſuch an impreſſion to the Earth, that it which was corporal and dry, and uncapable of communicating Tincture, is

is by it become penetrative, ſo that it can in the very twinkling of an eye paſs to the very Centre, upon an imperfect Metal on which it is project, as I have oft with an unſpeakable content obſerved.

For it is not in our union of this *Sulphur* to its *Mercury*, as it is with the union of Water to Earth, though we make ſuch compariſons; for though we call our *Sulphur* Earth, and our *Mercury* Water, yet our *Mercury* will not in the Examen of the Fire flow away as Water will exhale from Loam, how exquiſitely ſoever it be contempered with it.

So then our Body which by our Art is renewed, is advanced into the order of Spirits, or Bodies glorified, which though they have Bodies, yet they are not ſubject to thoſe Laws of groſs corporeity, which is in Bodies not regenerate: therefore our Stone is a Syſtem of Wonders, ponderous, fixt, and exquiſitely compact, and yet as penetrative as hot Oyl is into ſoaking Paper.

So that it is not now as it was at firſt beginning of Operation, when the one

was above, the other below, compared to two Dragons or Birds, the one winged, the other without wings; but now both are capable to reſiſt the Fire in its utmoſt fury.

Now hath the Water received a fermental impreſſion from the Earth or *Sulphur*, ſo that it is now made *Sulphur* with *Sulphur*, as the other is made by the Water life with life.

This is the higheſt perfection which any ſublunary Body can be brought to, by which we know that God is one, for God is perfection; to which when ever any creature arrives, in its kind it rejoyceth in unity, in which is no diviſion or alterity, but peace and reſt without contention.

Thus in two things all our intents do hing,
In moiſt and dry, which be contraries two;
In dry, that it the moiſt to fixing bring;
In moiſt, that it give Liqueſaction to the
Earth alſo.

WHatever then we ſeem to ſay or write to the contrary, all our intentional

Secret

Secret conſiſts only in two things; whatever we ſeem to adviſe more, is but only to intangle the unwary.

Our firſt Secret is to know our true *Sulphur*, which many do allegorize to all the abſurdities in the World: This is Gold, which is to be bought pure almoſt in any place.

The next is to know our *Mercury*, which is not common, but artificial, drawn from three heads by the mediation of one thing, which makes the two which are dry and Sulphurous, to unite with one which is moiſt and Mercurial. Theſe are different in their qualities, which difference our decoction ſo reconciles, as to make of them ſweet Harmony. For the *Sulphur* in whoſe increaſe of virtue conſiſts our final intent, it doth give conſiſtence to the Water, yet ſo as that it doth not part with it from it ſelf, but with its Fermentative virtue it doth ſo infuſe it, that of a moiſt Spirit tender and volatile, it becomes a fixt dry Fire-abiding ſubſtance.

But firſt of all the Water doth mollifie the Body, and ſoak into it, and ſearch

out its profundity; for the *Sun* teyneth not, till it teyned be, for hard and dry Bodies cannot enter ſo as to tranſmute, till ſuch time as themſelves be firſt Radically entred, and changed from colour to colour, till they come to perfection; then it is fluid and penetrative, for it will enter to the root of the imperfect, and cauſe it to loſe its imperfection, and become perfect, flowing upon it like Wax when it is heated by the Fire.

Then of them thus a temperament may forth go,
A temperament not ſo thick as the Body is,
Neither ſo thin as Water withouten miſs.

BEtween the dry Body and the fluid Water, we make a temperament which is called Impaſtation, for it is made like unto Paſte; and Inceration, for it brings it to the temper of Wax; but moſt properly Amalgamation, or groſs Conjunction, which is a middle conſiſtence between *Mercury*, and a Metal not ſo hard as the one, for it may with a Knife or ones Finger be ſpread to and fro eaſily;

ly; nor yet is it ſo currant as *Mercury*, for no *Mercury* will run out of it, though it be inclined one way or other. I need ſay no more, for there is hardly any vulgar Chymiſt who is not acquainted with the notion of an *Amalgama*, and knows what temper that is, when it will ſpread like Butter, and yet laid declining, will let nothing run from it which is thinner then the whole Compound; for in a thin *Amalgama*, the *Mercury* if it be declined will run to the declining ſide, like Hydropical *intercutis* Water. But ours is not ſo thin, and yet ſo ſoft that it is eaſily pliable, yet ſo that it may be rouled up in Balls, and no quick *Mercury* run down or ſink to the bottom. He that can miſs in this direction, would hardly find the ſhining Sun at Noon-day.

Looſing and knitting be principles two
Of this hard Science, & Poles moſt principal,
Howbeit that other principles be many moe,
&c.

WE have done this Chapter, and to conclude aſſure thee, that all our

twelve Gates are nothing elſe but locking and unlocking, ſhutting and opening, diſſolving and congealing, volatizing and fixing, making the dry ſoft, and afterwards the ſoft dry, looſing and binding. Learn but this, and thou ſhalt be ſure of the Keys of this Terreſtrial Paradiſe.

Yet becauſe I would be more clearly underſtood, I ſhall paſs through the other Gates of the Philoſophers, that running through their multiplicity, I may as I go reduce them all to unity.

UPon a day as I abroad was walking,
The pleaſant Fields to view,
A voice I heard in ſilence ſoftly talking
Of Wonders paſſing new.

Whereat I ſtarting ſtood like one amazed,
Not knowing what to gueſs;
But when I round about a while had gazed,
This terrour it grew leſs.

The voice I heard came from a Grove, which
At my right hand did grow, (there
Which I conſidering, ſilently drew near
The cauſe of it to know.

Where

Where I did see a Lady finely dressed,
Sit sighing by a Spring,
She uttered words as if with grief oppressed,
And oft her hands would wring.

Ah me, quoth she, how is my joy departed!
Oh dismal cruel death!
Could any think the Fiend so flinty hearted,
So to bereave him breath?

I then drew near, and thought to have asswaged
With pleasant words her grief:
The more I spake, the more she was enraged,
Nay she disdain'd relief.

Her face was Lilly white, with Purple spots
Upon her cheeks and chin;
Her Rosie lips, her feature free from blots,
T' amaze me did begin.
Beauty most rare, quoth I, what dost thou (weeping?
What Wight most vile shall dare
To wrong thee, whom the Gods have in their keeping,
Whose face is mortals snare?

Good Sir, quoth she, forbear your words of sorrow,
I live, yet living dye:
I wish my life might end before the morrow,
Ah death I fear 's not nigh.

I had a Husband dear, of comely feature,
A King of great renown;
So lovely and so loving, that in Nature
There's none may put him down.

His Constitution was so strong, he scorned
To fly from any Foe:
His Person was with grace so well adorned,
That none but him did know.

Great Phœbus *he was nam'd, whose princely merit*
'Tis death for to recite;
So Rich he was, the wealth he did inherit
Great honour did invite.

We walking here the pleasant Woods among,
Found this unhappy Spring,
Of which to drink for thirst my Lord did long,
Which draught his end did bring.

For stooping down, the Water with its stream
His head did make so light,
He could not rise, but dropt into the stream
To everlasting Night.

He strove to swim, but to the bottom sank,
O dismal sight to see!
Then swelling with the Water which he drank,
Himself he could not free.

But

But burſt, and then the Spring began to boil,
And bubbling, colour chang'd;
'Tis wonder for to ſee (alas the ſpoil!)
King dead, and Spring eſtrang'd

So from its former ſtate, that what then ſhone
Like unto glittering Skie,
Now like a ſtinking Puddle reaks, that none
Can it endure: yea I

Who in it loſt a Husband dear, do loath
The vapours that aſcend;
I hope one Spring will be the end of both,
'Twould be a happy end.

So long ſhe ſpake, until the Water ſeem'd
Like Ink, ſo black it grew;
And eke the ſavour erſt ſo bad eſteem'd,
Did far ſurpaſs the hew.
The Air with Clouds moſt dark was fill'd, (that never
Such Fogs and Miſts were ſeen,
The which a Soul from the dead Corps did ſever,
Whoſe colour firſt was green,

Then yellow, mixt with blue; the fumes aſcended,
Which bore the Soul an high,
Which when the Lady ſaw, her tears were ended,
She fainted by and by.

Into

Into the same Stream she did swouning drop,
And never more appear'd;
She lov'd her Husband so, she would not stop,
Like one of death afear'd,

And straightway she of vital breath de- (priv'd,
Was of a Lady fair
A Carcass made, thus both in love who liv'd,
Alike in death did share.

Their Souls disjoyned from their Bodies ho- (v'ring
Upon the Fountain plaid,
Expecting if their Carcasses recovering,
Might have their lives repaid.

The Sun in Solstice stood, whose heat did dry
The Waters more and more;
And eke beneath a Central heat did fry,
And sent up vapours store.

Which still return'd, so long till they were (chang'd
The greater part to dust;
The wandring Souls which long had been (estrang'd,
Were now allur'd with lust

Of their own Bodies, in whose Atoms lay
A strange Magnetick force;
They also though long banish'd, day by day
Awaited the dead Coarse.

For

For Souls united were Bodies combin'd,
And both to each ally'd
So nearly, that no ſooner they can find
A way, but they are ty'd

With knot inviolable, that no power,
How ſtrong it may appear,
Can part them any more, even from the hour
They thus united were.

Thus two one Body have, of double Sex,
Which doth no ſooner live,
But is impregnated; this doth perplex
Their foes, who fain would drive

This tender off-ſpring to deſpair: but God
Him ſafely ever keeps
From all Invaſion, nor permits the rod
Of them to make him weep.

And though his Garments and his Skin be
With blackneſs and with ſtink, (foul
He ſhall be purged, for both Spirit and Soul
Are clean, whate're men think.

A River ſprings amidſt a Garden fair,
With Flowers many deckt,
Whoſe drops are Cryſtal like, theſe into Air
By Central heat are checkt.

This Air condenſes like Pearl Orient,
Which on this Body falls,
Whoſe luſtre on its blackneſs being ſpent,
To brightneſs it recalls.

And both together make a Cryſtal Spring,
Whoſe Streams moſt ſtrangely ſhine;
Theſe after are condens'd, and with them bring
Treaſures of Silver fine.

Theſe Treaſures if to reſt untoucht a while
Upon the Fire are left,
The ſtealing Azure will the white beguile,
And both will be bereft

Of Being by the Vert, which long will dure;
The Citrine will ſucceed,
Which will abide full long, but then be ſure
To ſee the ſparkling red.

Then is the King who formerly was drown'd,
Become the whole Earths wonder;
His Wife and he are one, and both abound
With wealth; nor they aſunder

Will ever more depart: now all their Foes
Muſt their dominion know; (blows,
Who will not ſtoop, ſhall ſurely feel their
For all are him below.

His

His Brethren all who formerly were held
As Slaves in prison fast,
Are now set free; their Enemies which (swell'd
With pride, full low were cast.

Thus by his death, the King hath now ob-
That Glory which before (tain'd
He never had; his former state's disdain'd,
His Wife now weeps no more.

She's one with him, his former Kingdom he
Unto his Brethren gives;
The worst of them doth now those Fortunes
That each in plenty lives. (see,

And what their Brother was before his
That they are now become, (death,
For he their sickness cures with his breath,
And makes them live at home.

No more in bondage, bonds no place can
All liberty enjoy; (find,
There's nothing here can hurt, for all one
Have: all that would destroy (mind

Is banish'd from the Kingly Palace, where
The Streets with Gold are pav'd;
The Walls are Silver fine, the Gates most
Intire Gems, engrav'd (clear

With

With wondrous Art; the Windows glass most pure,
Which falls nor knocks can break; (pure,
The Drink from fear of venom still is sure,
Whose virtue none can speak.

Whose comes there, is at a place arriv'd
Where neither want, nor death,
Nor any grief is known; a place contriv'd
For Saints therein to breath.

Whom God shall choose, and to his Palace bring,
What need he more desire (bring,
Then God himself, that he may praises sing,
Kindled with holy fire?

But he whose hands unclean, and heart defil'd,
These Mysteries forbear, (fil'd,
For you th' are not; cease timely, for y' are wild
T' have neither wit nor fear. (wild

AN

AN EXPOSITION UPON THE Fifth Gate, Which is PUTREFACTION.

The Fifth Gate Opened,

Which is

PUTREFACTION.

Now we begin the Chapter of Putrefaction,
Without which Pole no Seed can multiply,
Which must be done only by continual action
Of heat in the Body, moist not manually;
For Bodies else may not be altered naturally.

WE have already run through four Gates, the first being opened, the rest stand open at will; so that thou hast need only to enter. The course and method of Philosophers now doth lead us to the Gate of Putrefaction, a horrible Gate, whose entrance is dark with *Cimmerian* night, dreadful with many windings and turnings.

And yet it is a Gate so necessary, that unless you pass through it, you may never expect to reap fruit from your labour;

bour; for without it can be no Life nor Generation, much leſs deſired Multiplication: therefore ſaith the Poet,

Felices atrum quotquot habere queant.

The cauſe of this death, or corruption or rottenneſs, proceeds from the action of continual heat, not ſo much of the external Fire of the *Athanor*, as of the Compound within it ſelf; in which the Fire of the Water which is againſt Nature, doth open the perfect Body by continual contrition and decoction, and ſo lets looſe its *Sulphur* that was incarcerate, which is Fire of Nature, that ſo between theſe two in continual action and paſſion, together with the external heat continually acting, the whole Compound is brought to corruption, being ſometimes roaſted with external heat, which doth ſublime the moiſture, which again of its own accord returns continually, and doth moiſten the Earth ſo long, until by reaſon of the heat it have drunk up the moiſture wholly, and then it dyes.

And unleſs thou ſee this ſign, of rotting of thy Compound, which is done

in

in a black colour, a ſtinking odour, and with a diſcontinuity of parts, thy labour will ſtill be in vain; for thou mayſt never expect what thou deſireſt, to have a new form brought in, till the old form be corrupted and put off.

Sith Chriſt doth witneſs, without the Grain of Wheat
Dye in the Ground, increaſe thou mayſt none get.
And in likewiſe without the Matter putrefie,
It may in no wiſe truly be alterate,
Neither thy Elements may be divided kindly,
Nor the Conjunction of them perfectly celebrate:
That therefore thy labour be not fruſtrate,
The privity of our putrefying well underſtand,
Or ever thou take this Work in hand.

THis is ſo conſtant to Natures conſtant proceedings, that the painful Huſbandman, that he may have an increaſed Harveſt, commits his precious Seed to the Ground, in it to rot, and to be corrupted,

rupted, that ſo a new Life may ſpring from the old dead Body; nor doth he ever expect increaſe, ſo long as it remains in his Garner.

Right ſo we, ſo long as our Material principles continue in their own nature and form, they are but of a ſingle value, for Gold and *Mercury* are two ſuch principles, that they will for ever delude as many as proceed to work on them in a Sophiſtical way; for whatever the Artiſt may think, they will remain the ſame unto the end of the World, unleſs pure *Sol* being mixed with its own pure and appropriated *Mercury*, and ſet in a due heat of digeſtion, there ariſe a mutual action and paſſion between them, which without the laying on of the Artiſts hands, will tend to a new Generation. For in a convenient Fire, in which the Compound may perpetually and unceſſantly boyl, and the ſubtle parts may aſcend and circulate upon the groſs without intermiſſion, the moſt digeſted Virtue or Soul of the fixed Body, (which is his *baſis* of Tincture) will be extracted by the Water, and this will mix it ſelf with

with the pure Spirit of the Water, and with this it will aſcend and return, until a total ſeparation be made of the pure from the impure, and the ſubtle from the groſs.

Then ſhall the Body draw down its Soul again, and by the power of the moſt High it ſhall be united, and with it the Spirit of life ſhall be joyned alſo, ſo that all three ſhall become one with an union indiſſolvable; but all this pre-ſuppoſeth a Putrefaction, or Corruption of one form, elſe cannot there be an Introduction of another.

Therefore ſince this myſtery of Putrefaction is not more ſecret then neceſſary, ſo neceſſary that without it there is nothing can be done to purpoſe, that is to ſay, with profit; I ſhall be a little plain and full in the proſecution of this myſtery: For in the knowledge of this conſiſts all that is required to make a Philoſopher. All the intentions of the Artiſt, muſt be only ſo to prepare and order things, that he may be ſure of this *terminus*; and when he is there come, he is as ſure a Maſter as if he had the Stone

in his Cabinet. By the failing of this ſign, the Operator is always to turn either backward to ſeek out ſome other principles, or forward, or to the right hand, or to the left; but when he is Maſter of this, he then can fail in nothing but in the Regimen of the outward heat.

And Putrefaction may thus defined be,
After Philoſophers definition to be of Bodies the ſlaying,
And in our Compound a diviſion of things three,
The killed Bodies into Corruption forth leading,
And after unto Regeneration them ableing;
For things being in the Earth, without doubt
Be engendred of Rotation of the Heavens about.

THe definition that the Philoſophers give of this Operation, is perpetually Allegorical, for this Gate they have named by all Metaphors almoſt in the World, eſpecially from death, and dead men: therefore they allegorize the Veſſel in this ſtation, to Grave, or Tomb, and emble-

emblematically discover this Operation by the types of Skuls, dead Bones, and rotten Carcasses; according to which Metaphors they call Putrefaction, the death of the Compound.

For when they saw the Body with the Water to melt in the Fire, to flow and to boyl, they called this *Magnesia*; when they saw the Water partly to ascend, and partly to descend, and partly to remain below, so that at once there was both a Sublimation in vapour, and a Motion of what was below, they said that it was the Spirit of the Water that ascended, or more Airy part; and the more Fiery part, which rejoyceth most to be united to, and hidden in Earth, remained below, for that was more capable of the Fire, and did better agree with it, as with its like: which because it did so uncessantly swell and boyl, and rage at the bottom, and make the Body begin to change its colour, they said it was Fire against Nature. Again, when they saw the ascending Vapour to change colour, they said it was the Soul of the Bodies was mixed with the Spirit, which because

it

it was green, they ſaid it was a vegetative Soul, and Fire of Nature.

Now when the Body below began to thicken, they ſaid this was an Hermaphroditical Body, becauſe part of the Water always remained below, and made the Body to boyl, and bubble, and flow; and therefore this they called a new Body compounded of two Bodies, the *Sun* and the *Moon*, the Man and the Wife, which becauſe it grew to a ſlimy conſiſtence, they named it *Limus*, or *Limbus*, *Hyle*, and a *Chaos*, or *Terra Adamica*.

When this Body began to grow very black, and to ſend up foul Exhalations, yellowiſh, blewiſh, and black, they ſaid this was Death and Corruption, which followed the ſeparation of the Soul from the Body.

Now when they ſee the Souls to be again united, and to remain below together, they knew that the Soul and Spirit were Immortal, that is, the Tincture or Vital Balſam was Incorruptible; and becauſe they ſee them again unite, they knew the Soul and Spirit would renew

the

the Bodies, and this ſeeming Corruption, was but the natural ſtep to a glorious Regeneration; for if the Souls be again united to the Bodies, they will ſurely regenerate them, and renew them, and make them incorruptible; for if the Spirits had not returned to this union, they might only have expected the Exhalation of them: for Spiritual Tinctures or Eſſences, cannot be deſtroyed by corruption in many Vegetals, much leſs in the moſt perfect of Minerals and Metals. The union then of the Souls with the Bodies, argues evidently a hidden purity, under the apparent rottenneſs, which will after Purification be exalted to tranſcendent Glory.

Hereupon they ſaid, that the Spirit and Soul which were above, were the Heavenly Quinteſſence, and the Body below was the Earth; and this Circulation of Spirits, were but as the Circulation of the Heavens round about the Earth; and the falling drops, were but as the influential dew, which did cauſe the Earth to fructifie; and the blackneſs and darkneſs, were but the Winter Latitude, which

which with its Clouds and droppings do mellow and fertilize the Earth, to ſhoot forth with the more beautiful varieties in the Spring.

And therefore like as I have ſaid before,
Thine Elements commixt and wiſely co-
equate,
Thou keep in temperate heat, eſchewing ever-
more
That they by violent heat be not incinerate,
To powder dry unprofitably Rubificate:
But into powder black as the Crows Bill,
With heat of our Bath, or elſe of our
Dunghill.

FOr this cauſe they looked upon this as a ſecret, myſterious, yet very natural Operation, whereby the moſt ſolid and perfect Minerals, are by Nature ſo applied one to another, and cultivated, that the very Earth or Ground ſhould be found, in which this noble Tree of the *Heſperides* may be planted and grow; the Matrix or Womb ſhould be prepared, in which this noble Off-ſpring may again enter, and be born again.

There-

Therefore what by long Experience, and profound Meditation, Philoſophers have found out and ſeen, that alſo they committed and communicated unto us; ſo that we alſo are made fellow Heirs of this great Treaſure, and we ſhall as faithfully communicate our knowledge for thy Inſtruction. Firſt then, take thy Body which is *Gold*, and thy Water which is *Mercury*, the one ready made by Nature to thy hand, the other thou muſt Prepare, for it is not to be found in the Land of the Living, but muſt be made; Nature here is at a *non-plus*, and ſo is Art, taken aſunder, but both together effect it.

Mix theſe together in due proportion, ſo as I have often told thee; then ſet them to the Fire to decoct, and give them a convenient heat, in which they may boyl, aſcend and deſcend perpetually, without any intermiſſion night or day.

But eſpecially and before all things be careful in your Internal heat, to wit, the proportion of your Water for your *Sulphur*; that you muſt add and ſupply to it

it in the beginning of your Work, in its Preparation, is that which doth perform all the work within, without which your External heat is of no value, for it is of it ſelf uneffectual.

If then thou accend this heat ſo much as that it predominate, it will not then diſſolve the Bodies, as thou expecteſt, but contrarywiſe burn the Flowers before they are extracted from the depth of their Marrow: this thou mayſt eaſily do, either if thy *Arſnick* be not made as it ought, or elſe the number of Eagles exceeded, or the proportion of thy Water to thy Body not agreeing to the number of Eagles, or thy Glaſs not well proportioned to thy Matter; it will eaſily burn, if thy Glaſs be too big, for ſo the moiſture will ſo much be diſperſed about the Concave, that it will not return before the Earth below be left too dry. I have given Rules eaſily to avoid all theſe inconveniences.

And on the other hand, be ſure that thou do not erre in too little heat; let thy Water have Fire enough within it, to make a true diviſion and corruption,

which

which if either thy *Arſnick* have not ſufficient Fiery virtue, or if the union of this and thy Water be not well attended, but ſlightly performed, or the Purgation of thy Water be not throughly made each Eagle, for ſo two or three Eagles may not add the virtue of one, or if thy number of Eagles be not juſt, or thy proportion of quantity be not duly obſerved.

Therefore follow my advice, and be careful in both theſe particulars; and then let your External heat be ſo that your Compound may boyl and ſublime, which for its ſimilitude is called a *Balneum*, ſo long till the Vapours ceaſe, and are retained within; then will the Compound rot, which for its great likeneſs is called our Dunghill.

Until the time that Nights be paſſed ninety,
In moiſt heat keep them for any thing,
Soon after by blackneſs thou ſhalt eſpy,
That they draw faſt to putrefying.

FIrſt then, our Operations begin *in humido*, for in the beginning moiſture it pre-

prevails, and is called the Phlegmatick Constitution of our *Embrio*; and this is called the Reign of the Woman, which (according to *Flammel*) seeks to get the Domination for many months, that is to say, for three months or thereabouts, which according to our Author is ninety days and nights, to whom many other Authors agree. This time may be longer or shorter, according to the better or worse preparation of the Matter, and the Regimen of the Fire.

But when thou hast set thy Glass once, in the first place be sure that thou give a due, yet temperate heat; govern it so as that between the Waters above, and the Flouds beneath, the Earth may liquefie; then continue your decoction, and the Vessel shall be beclouded, and thy Compound shall with constant Circulation become black.

This colour shall be a sign unto you that you have not run your course in vain; this is the first Gate, into which and through which you must enter; now know for certain that thy Seeds begin to rot and engender. In this Putrefaction there

there is life, for this Operation is nothing else but an extracting of Natures from their profundity or root; this is that which will make thy fixt Body to become a volatile Spirit, for Putrefaction doth loose the bands of all the Elements.

Which after meetly colours thou mayst bring
To perfect whiteness, by patience easily,
And so the Seed in his nature shall multiply.

SO soon then as thou shalt have blackness compleat, know for certain that in this blackness whiteness is really hidden, so really as a living Plant in its Seed. But before thou attain to this whiteness, thou mayst have patience, and pass through many middle changable colours, which will be no small cheering to the Work-man, who must wait with a great deal of Longanimity until the Earth and Heaven be united.

Then shall thy Elements perfectly accord, and one colour shall cover thy new-married Soul and Body, and that will be like to the most pure Lilly, or

sublimed Salt, sparkling like to a new slipped Sword in the Sun beams.

In this whiteness is the Multiplicative virtue exalted, and made apparent in its first degree; by this white Soul thou mayst turn either *Mercury*, or *Saturn*, or *Jupiter*, or *Venus*, or *Mars*, into most pure refined Silver, in a short time, and that not Sophistically, to apparency, but in reality, inwardly and outwardly to abide all Essays.

Make each the other to baise and kiss,
And like as Children play them up and down,
And when their Shirts are filled with Piss,
Then let the Woman to wash be bown,
Which oft for faintness will fall in a swoun,
And die at last with her Children all,
And go to Purgatory to wash their filth
Original.

BUt in thy first Operation, as is said before, first look for blackness, which will appear in the first Regimen by continual decoction, which blackness shall be an *Indicium* to you that your two

Natures

Natures do begin now to imbrace and kiſs one another.

For ſo ſoon as they feel the Fire, they flow together within the Veſſel, and boyl by continuance of decoction viſibly, and the tender Nature not enduring the heat, flyeth aloft, and being incloſed ſo that it cannot get out, it congeals in drops in the head of the Veſſel, and about the ſides, and again returns to its Body, which may well be called Childrens play, running round as it were in a Circular motion: This play continues ſo long, till the Water begins to leave its thicker parts, with the thicker parts of the Body, which in the bottom of the Veſſel is called *Urina puerorum*; and the thinner parts of the Water, mixed with the thinner parts of the Body, which is diſſolved in it, flies ſtill and circulates until it have made a more full diſſolution of the Body, which here by the odour of its *Sulphur* doth penetrate the Spirit and Soul, and makes them faint at laſt, and remain as it were breathleſs in the bottom of the Glaſs.

Then ſhall the Body be deſtroyed, and

both the Water and it rot into ſmall Atoms, which will lie without motion, growing every day more and more black, until at length *Cimmerian* darkneſs cover the whole Sky.

This is called the North Latitude of our Stone, and it is Winter, cold and dirty; here are the Elements brought to reſt for a time, until a Generation be made in the bottom of the Glaſs, when through the will and power of God, a clean thing ſhall be brought out of this uncleanneſs and black venenoſity.

When they be there, by little & little increaſe
Their pains with heat aye more and more,
The Fire from them let never ceaſe,
And ſee that thy Furnace be ſurely apt there-fore,
Which wiſe men call an Athanor:
Concerning heat required moſt temperately,
By which thy Matter doth kindly putrefie,

NOw thy Bath will begin to be a little more heated and ſtirred up, to waſh this young King, which though noble, is yet conceived in a Stable; for at this time thou haſt the *Sulphur* of thy diſſolved

ved Body let looſe, which mixing with the *Sulphur* of the Water, doth acuate it exceedingly; the one being a natural, the other a Fire againſt Nature, both together make an unnatural Fire, burning like to the Fire of Hell, comparable to nothing but the *Alcaheſt.*

Nor muſt thou think that this increaſe of Fire conſiſts in the blowing of the Coal, no verily, it is a more ſubtle internal Fire that we have, and yet that alſo muſt be kept conſtant, and in due order.

For this cauſe ſee that thy Furnace be truſty, elſe thou mayſt and wilt fail; for though the Fire of Coals do not effect any thing, yet it excites, and the Water though it be of a wonderfull nature, yet it acts no farther then it is ſtirred up, and intermiſſion in this Work when it is once begun, will in the end prove fatal extinction.

Therefore the Wiſe men have named the Furnace in which they work their Secrets, an *Athanor*, that is, Immortal, ſhewing that from the beginning to the end the Fire muſt not go out, for the

extinction of it deſtroys the Work; and as death includes all ſickneſſes, which are ſteps to it, ſo an Immortal Furnace or *Athanor*, muſt not only preſerve the Fire from going out, but alſo from exorbitancy either on one hand or other; for whatever ſwerves from the temperate mean, hinders the kind operation of the Matter, which is Putrefaction, by which means the Work is notably retarded and weakned, and by continuance of any extremity it will be deſtroyed, but with its due heat it doth putrefie kindly.

Of this principle ſpeaketh ſapient Guido,
And ſaith by rotting dyeth the Compound corporal,
And then after Morien *and others moe,*
Up riſeth again regenerate, ſimple and ſpiritual.
And were not heat and moiſture continual,
Sperm in the Womb might have none abiding,
And ſo there ſhould no fruit thereof up ſpring.

THis according to the intention of all Philoſophers, *Guido*, *Turba*, *Arnaldus*,

dus, and others, but especially noble *Trevisan*, whom I chiefly honour; so *Flamwel*, *Artephius*, *Morien*, and all Philosophers testifie thus much, namely, that the heat must be so adequated to the Compound, as that in it the Body, through the Pontick virtue of the Water, may have its *Sulphur* let loose, and so these two *Sulphurs* mixing together, may bring the whole to rotting or Putrefaction.

By which putridness a Ferment is engendred, which as it doth volatize all things naturally, so it doth quicken this gross dead Body, in so much that it mounts aloft upon the Fire with the Water, and riseth a new glorious Body mixed with the Water, so that both being become one together, the Spirit borrows from the Body permanency, and the Body from the Spirit obtaineth penetrativeness, so that both make one cœlestial and terrestrial Compound, named the Regenerate Body and Stone of Paradise incombustible. All which is occasioned by the continuance and not failing of heat, both inwardly and outward-

ly, by which the moisture is circulated and depurated, without which the seminal virtue would be extinct, which only vegetates by heat and moisture.

And if once the seminal virtue were kill'd, the remaining Compound would be no better then a dead unprofitable thing, which could never be recovered; so that if either moisture or heat within, or convenient heat without should fail, there is nothing to be expected, but according to the Poet,

Cuncta ruent, quæ non alla repararis Arte.

Therefore at the beginning our Stone thou take,
And bury each in other with their Grave,
Then equal between them a marriage make,
To lig together six weeks let them have.
Their Seed conceived, kindly nourish and save,
From the ground of their Grave not rising the while,
Which secret paint doth many one beguile.

THis then is the process of our Work; take at the first our Stone, that is,

the

the true Material principles thereof, which are one in kind, and two in number: mix these together in a due proportion, then shalt thou see as follows. First, thy Feminine nature will so embrace thy Masculine, as to extract from him his Seed, that is, the most digested virtue, so shall the Body dye, and the Water shall intomb it.

The Water by Cohabitation shall contract amity and friendship with the Body, for it is nothing else but a Feminine Body of the same Stock, which when they are united and joyned, this is called the Marriage of *Gabritius* with *Beya*.

Then shall the Vapours cease, and all Exhalations shall be withheld from ascending or descending during the space of 40 days, or 42 at most, in which time though thou see not the former Circulation, rejoyce, for now the Body begins to retain his Soul in a black colour.

Now the Queen hath conceived the Kingly Seed, which must be nourished with gentle convenient Fire, till it wax strong,

strong, and become a puissant triumphant Champion, whom no Earthly force is able to withstand.

Thou must of necessity then let them have this prefixed time for their solitude and retirement, in which time the fixt and the volatile, the cold and the moist, the hot and the dry, do learn to agree each with other, being reconciled in this Head of the Crow, which is the conversion of Natures into a discontinuous Calx, finer then Atoms of the Sun.

This Operation as it is the Wyld and Labyrinth of all who seek this Art in vain, so it is the *Capo di Bona Esperanza* to as many as attain to the perfect sight hereof; for now most of the difficulties are passed, which they are like to meet withall in this their Voyage to the *Oriental Indies*.

This time of Conception with eaſie heat abide,
The blackneſs appearing ſhall tell thee when they die,
For they together like liquid Pitch that tide
Shall ſwell and bubble, ſettle and putrefie;
Shining colours therein thou ſhalt eſpy,
Like to the Rainbow, marvellous to ſight,
The Water then beginneth to dry upright.

THou muſt then be very carefull that thy over-heat do not now hinder their Conjunction, for now is the main fear of burning thy Flowers, which thou mayſt eaſily do, and make theſe Natures become a half Red, or Orange colour, inſtead of the true Crows Bill.

Whereas if thy external heat be ſo gentle, as not to extinguiſh motion, thou ſhalt find that in this period thy Natures ſhall both of them die together, for one is not killed, nor dieth without the other; which death in its approach thou ſhalt diſcover by the appearing blackneſs.

And when once the Crow ſhall begin to ſhew it ſelf, know that thou ſhalt ſee

a terrible day, for thou muſt expect to be in the heat of the ſhore, and in the ſtorm of the inraged Sea, which now the Winds are abated, after a long and ſtrong blowing of them, doth ariſe in waves, raging and taking on, and raiſing the filth from the very bottom, ſo that all becomes like to a troubled Glaſs of Ink, or melting boiling Pitch.

After this blackneſs, which ſhall endure for a long and tedious time, thou ſhalt ſee various and glorious colours to ſucceed, ſuch as thou never haſt ſeen; for all the colours that the mind of Man poſſibly can imagine, ſhall then preſent themſelves to view, which ſhall be an evident token to thee, that the moiſt and dark Dominion of the Woman doth now begin to vaniſh, and inſtead thereof the Man beginneth to rule, who firſt dryeth up the moiſture of the Woman, with which there will vaniſh blackneſs, and the changable colours, and after all ſhall be fixed in a ſparkling dry white Powder, which is the Stone of Paradiſe.

For in moist Bodies heat working temperate,
Engendreth blackness first of all, which is
Of kindly Conjunction the token assignate,
And of true putrefying; remember this,
For then perfectly to alter thou canst not miss.
And thus by the Gate of blackness thou must come in
To the light of Paradise in whiteness, if thou wilt win.

IN the beginning therefore of our Work, through the Co-operation of heat both internal and external, and the moisture of the Matter concurring, our Body gives a blackness like unto Pitch, which for the most part happens in 40, or at the most in 50 days.

This colour discovers plainly that the two Natures are united, and if they are united, they will certainly operate one upon another, and alter and change each other from thing to thing, and from state to state, until all come to one Nature and substance Regenerate, which is a new Heavenly Body.

But

But before there can be this Renovation, the Old man necessarily must be destroyed, that is, thy first Body must rot and be corrupted, and lose its form, that it may have it repaid with a new form, which is a thousand times more noble. So then our Work is not a forced and apparent, but a natural and radical Operation, in which our Natures are altered perfectly, in so much that the one and the other having fully lost what they were before, yet without change of kind, they become a third thing, Homogeneal to both the former.

Thus they who sow in tears, shall reap in joy; and he who goeth forth mourning, and carrying precious Seed, shall return with an abundance of increase, with their hands filled with sheaves, and their mouths with the praises of the Lord: thus the chosen or redeemed of the Lord shall return with Songs, and everlasting Joy shall be upon their heads, and sighing and sorrows shall fly away.

For

For first the Sun in his upriſing obſcurate
Shall be, and paſs the Waters of Noah's
Flood,
On Earth which were a hundred days con-
tinuate
And fifty, away ere all theſe Waters goed;
Right ſo our Waters, as Wiſe men under-
ſtood,
Shall paſs, that thou with David *may ſay,*
Abierunt in ſicco fluminas; *bear this away.*

REmember then this Chymical Maxim, namely, that a ſad cloudy morning, begins a fair day, and a chearfull noon-tide; for our Work is properly to be compared to a day, in which the morning is dark and cloudy, ſo that the Sun appears not.

After that, the Sky is over-clouded, and the Air cold with Northerly winds, and much Rain falls, which endures for its ſeaſon; but after that, the Sun breaks out, and ſhines hotter and hotter, till all become dry, and then at Noon-day not a Cloud appearing, but all clear from one end of the Heaven to the other.

But

But our Waters may more fitly be compared to *Noah*'s Floud, or Deluge, then to a day-shower, by reason of their continuance; for before our Waters shall all be overcome, and dried up by prevailing siccity, it will be about 5 months, in which time the Artist shall be held in constant horrour, according as the Allegory of *Arisleus* hath it;

Sed ne pœniteat faciem fuligine pingi,
Adferet hæc Phœbi nigra favilla jubar.

Wait patiently, for thou shalt see the Day-star arising with deliverance, and these Waters shall through the command of the Almighty abate; *Jupiter* then shall rule, in whose reign all things shall be restored: for by constant decoction, the Body shall have virtue to receive Tincture, and to retain it, and to increase it, by which it shall be renewed, and shall by little and little digest all the moisture, which then shall be unto it as nourishment, Milk of Life, which we call Virgins Milk.

Then shalt thou have leisure to contemplate these wonders of the most High,

which

which if they do not raviſh and aſtoniſh thee in the beholding of them, it is becauſe God hath not intended this Science to thee in Mercy, but in Judgment, to wit, that it ſhould be unto thee a ſnare and trap, and a ſtumbling-block at which thou ſhalt ſtumble and fall, and never riſe again. Remember then when once thou ſhalt ſee the renewing of theſe Natures, that with humble heart and bended knees thou praiſe and extoll, and magnifie that gracious God, who hath been nigh unto thee, and heard thee, and directed thine Operations, enlightned thy Judgment; for certainly fleſh and bloud never taught thee this, but it was the free gift of that God who giveth to whom he pleaſeth.

Soon after that Noah *planted this Vineyard,*
Which Royally flouriſhed, and brought forth
Grapes anon,
After which ſpace thou ſhalt not be afeard:

NOw as the Earth when the Waters of the Floud were abated, was as it were renewed; even ſo thy Earth is

made new, and the Rain-bow is to thee a ſign that there ſhall never again happen ſuch another Deluge, as thou haſt now paſſed. Thy Earth then being renewed, behold how it is decked with an admirable green colour, which is then named the Philoſophers Vineyard.

This greenneſs, after the perfect whiteneſs, is to thee a token that thy Matter hath re-attained, through the will and power of the Almighty, a new vegetative life: obſerve then how this Philoſophical Vine doth ſeem to flower, and to bring forth tender green Cluſters; know then that thou art now preparing for a rich Vintage.

Thy Stone hath already paſſed through many hazards, and yet the danger is not quite over, although it be not great, for thy former experience may now guide thee, if raſh joy do not make thee mad.

For in like wiſe ſhall follow the flouriſhing of our Stone.

COnſider now that thou art in proceſs to a new Work, and though in perfect

fect whiteneſs thy Stone was incombuſtible, yet in continuing it on the Fire without moving, it is now become tender again; therefore though it be not in ſo great danger of Fire now as heretofore, yet immoderacy now may and will certainly ſpoil all, and undo thy hopes: Govern with prudence therefore during the while that theſe colours ſhall come and go, and be not either over-haſty, nor deſpondent, but wait the end with patience.

And ſoon that after thirty days are gone,
Thou ſhalt have Grapes right as Ruby red,
Which is our Adrop, *our* Uſifur, *and our red Lead.*

FOr in a ſhort time thou ſhalt find, that this green will be overcome by the Azure, and that by the pale wan colour, which will at length come to a Citrine, which Citrine ſhall endure for the ſpace of 46 days.

Then ſhall the heavenly Fire deſcend, and illuminate the Earth with inconceivable Glory; the Crown of thy Labours

ſhall be brought unto thee, when our *Sol* ſhall ſit in the South, ſhining with redneſs incomparable.

This is our *Tyre*, our *Baſilisk*, our red Poppy of the Rock, our *Adrop*, our *Uſſur*, our red Lead, our Lion devouring all things: This is our true Light, our Earth glorified; rejoyce now, for our King hath paſſed from death to life, and now poſſeſſeth the Keys of both Death and Hell, and over him nothing now hath power.

For like as Souls after pains tranſitory,
Be brought to Paradiſe where ever is joyful life;
So ſhall our Stone after his darkneſs in Purgatory,
Be purged and joyned in Elements without ſtrife.

AS then it is with thoſe who are Redeemed, their Old man is crucified, in which is ſorrow, anguiſh, grief, heart-breaking, and many tears; after that the New man is reſtored, and then is joy, ſhouting, clapping of hands, ſinging, and the

the like, for the ranſomed of the Lord ſhall return with Songs, and everlaſting Joy ſhall be on their heads: even ſo it is after a ſort in our Operations, for firſt of all our old Body dyeth, rots, and is as it were corrupted, yielding a moſt loathſome ſtink, and engendring ſquallid and filthy colours, and moſt venomous exhalations, which is as it were the Purgatory of this old Body, in which its corruption is overcome by a long and gentle decoction.

And when it once is purged, and made clean and pure, then are the Elements joyned, and are of four contraries made one perfect, perpetual, indiſſolvable unity; ſo that from henceforth there is nothing but concord and amity to be found in all our habitations.

Rejoyce the whiteneſs and beauty of his Wife.

OUr Man then to ſhew his ſingular love to his Wife, and to give an evident token that they will never fall out any more, is content to attain the firſt

degree of its perfection in her colour; ſo that the firſt ſtable colour of thy renovate Body, after its Eclipſation in blackneſs, is the ſparkling white, which is a luſtre hardly imaginable.

And paſs from darkneſs of Purgatory to light
Of Paradiſe, in whiteneſs Elixir *of great might.*

THis is a noble ſtep, from Hell to Heaven; from the bottom of the Grave, to the top of Power and Glory; from obſcurity in blackneſs, to reſplendent whiteneſs; from the height of venenoſity, to the height of Medicine. Oh Nature! how doſt thou alter things into things, caſting down the high and mighty, and again exalting them being baſe and lowly! Oh Death! how art thou vanquiſhed when thy Priſoners are taken from thee, and carried to a ſtate and place of Immortality! This is the Lords doing, and it is marvellous in our eyes.

And that thou mayſt the rather to Putrefaction,
Win this example, thou take, &c.
The heart of an Oak which hath of Water continual infuſion;
For though it in Water lay an hundred years and more,
Yet ſhouldeſt thou find it ſound as ever it was before.

O Happy Gate of blackneſs, which art the paſſage to this ſo glorious a change! ſtudy therefore, whoever applyeſt thy ſelf to this Art, only to know this Secret; for know this, and know all, and contrarywiſe be ignorant of this, and be ignorant of all.

Therefore if that poſſible thou mayſt attain the depth of this Myſtery, I ſhall endeavour to unfold it to thy capacity by ſimilitudes and examples.

Thou knoweſt that if a ſolid piece of Wood lie in water perpetually, it will tire the patience of the moſt patient expecter to ſee it rot, for it will abide many Generations, and in the end be as

ſound as when it was firſt laid in. Yea ſome contend, that in our days Pine-Trees are dug up in their intire proportion, which have been buried ever ſince the Floud, being found in ſuch places in which no Hiſtories ever mentioned that ſuch Trees grew, and ſo deep under ground as it is almoſt incredible; which certainly have layn at leaſt many hundred years, and yet the Wood as ſound as any other Tree of that ſort, which hath not been cut down above a year or two: ſuch is the force of conſtant Humefaction, to prevent the ordinary corruption of Timber.

But and thou keep it ſometimes wet and
ſometimes dry,
As thou mayſt ſee in Timber,
And ſo even likewiſe, &c.
Sometimes our Tree muſt with the Sun be
brent.

BUt contrarywiſe, Timber which is kept wet ſometimes, and dry ſometimes, as uſually the foundations of Timber Houſes are, if not ſecured by the Maſons

Maſons Art, it would tire the Houſe-holders patience to ſee how ſoon ſuch Timber will rot, and molder away, and become fit for nothing; which is a thing ſo well known, that the experience of every Ruſtick almoſt can teach it him.

So reſolve our Stone muſt be uſed, if thou intend to have it putrefie kindly; our Wheel for Putrefaction muſt go round, in a conſtant Elevation or Extraction of the Water or Humidity from the Body, by which Operation our Man the *Sun* is helped in his acting; and this Water muſt as conſtantly return to the Earth, to moiſten it, by which the Woman the *Moon* is helped in her acting.

And then with Water we muſt it keel,
That ſo to rotting we may bring it weel.

BEtween theſe two various Operations which one and the ſame Fire produceth, our Body is both heated and cooled, his ſweat is drawn forth and returned upon him again, by the which means it is triturated, ground, ſoftned, and

and made weak even unto death; and dying, it rots and putrefies, changing colours from one into another, until at the length it becomes black as Ink or Pitch, which is our Toad, our Crow, our Tomb filled with rottenneſs, our *Golgotha* or place of dead bones, our *Terra foliata* or Earth of Leaves.

For now in wet, &c.
To be ſhall cauſe it ſoon to putrefie,
And ſo ſhall thou bring to rotting thy Gold,
Intreat thy Bodies, &c.
And in thy putrefying with heat be not too ſwift,
Leſt in the Aſhes thou ſeek after thy thrift.

OUr Operation then, ſaith *Morien*, is nothing elſe but extracting Water from the Earth, and returning it again upon the Earth, ſo long and ſo often till the Earth putrefie; for by elevation of the moiſture the Body is heated and dried, and by returning it again it is cooled and moiſtned, by the continuation of which ſucceſſive Operations, it is brought to corrupt and rot, to loſe its

its form, and for a ſeaſon to remain as dead.

This is the true intention and manner of our working, and there is no other manner of working that can be invented, that can give thee the effect of this our Operation; for this is the true way and means by which thy Body of Gold will be deſtroyed, and no other way profitable for our Art: Proceed therefore as I have directed thee, and ſwerve not either to the right hand or to the left: Take this Body which I have ſhewed thee, and joyn it with the Spirit which is proper to it, which the Wiſe men have called their *Venus*, or Goddeſs of Love, and circulate theſe two Natures one upon the other, until the one have conceived by the other.

But beware you urge not the Spirit too much, but remember that he is a volatile ſubſtance, and if he be over-provoked, he will certainly break the Veſſel, and fly, and leave thee the ruines of thy Glaſs for a recompence of thy over-ſpeedy raſhneſs; which truſt me will make thee fetch a deep Philoſophi-

cal

cal ſigh, and ſay when it is too late, I would I had been content to wait Natures time. Let the Fire then be ſuch in which thy Spirit may be ſo ſtirred up, as to return to its Body in the Glaſs, and not ſo irritated as to break the Veſſel, and return to the Aſhes or Sand of the Neſt, or ſtick about the ſides of the Cover of your Neſt, or elſe fly about in the Room wherein the Artiſt is, and lodge in his Head, and ſo make it far more unconſtant then it was before, by adding to his raſh giddineſs a Paralytical ſhaking.

Therefore the Water out of the Earth thou draw,
And make the Soul therewith for to aſcend,
Then down again into the Earth it throw,
That they oft-times ſo aſcend and deſcend.

PRoceed therefore not as a Fool, but as a Wiſe man; make the Water of thy Compound to ariſe and circulate, ſo long and often until the Soul, that is to ſay, the moſt ſubtle virtue of the Body, ariſe with it, circulating with the Spirit in manner of a fiery form, by which both the

the Spirit and Body are enforced to change their colour and complexion: for it is this Soul of the diſſolved Bodies, which is the ſubject of Wonders; it is the life, and therefore quickens the dead; it is the Vegetative Soul, and therefore it makes the dead and ſealed Bodies, which in their own Nature are barren, to fructifie exceedingly.

Therefore if this return unto the Earth from which it firſt took its flight, it will make it for to fructifie, and to increaſe in Tincture, and in the Earth it ſelf will multiply as a grain of Wheat doth in the ground.

Be ſure then that ſo faſt as thou makeſt thy aſcenſion, ſo faſt alſo thy deſcenſion be; this is agreeable both to Nature, and the intent of all Philoſophers, eſpecially *Treviſan* in his Chymical Miracle; *Authors*, ſaith he, *differ eſpecially in the documents of the Fire, but in this all agree, that the volatile aſcend not higher then it may return.* This is the true temperament of the Fire.

From

From violent heat and ſudden cold defend
Thy Glaſs, and make thy Fire ſo temperate,
That by the ſides the Matter be not vitri-
ficate.

TAke diligent heed then that thou exceed not this meaſure, eſpecially have a care that your Furnace be not apt to exceed, but that you may govern it at your pleaſure, without uncertain increaſing or ſlacking of heat, but that your Fire be equal and continually vaporous and boyling, for ſuch a degree is altogether agreeable to the intention of Nature.

Whereas if thou be too haſty, with *Vulcan* thou art always ſubject to errour; for even then when a diſcreet Work-man is paſt fear, I mean in the fourth Operation, in which the Elements are fixed and incerated, a haſty raſh *Vulcaniſt* ſhall make his Medicines to grow hard at the firſt, and with a ſtronger and continuate degree of heat, to melt into a vitrificate ſubſtance, without any hope of future profit.

Now

Now then that Vitrification is an errour which is incident in the laſt Operation, as burning of the Flowers is in the firſt Operation; for if in Calcination the Fire be too violent, inſtead of black thou ſhalt have a Citrine, or half red unprofitable Calx: ſo in the fourth Operation, by too violent Fire thy *Elixir* will melt being vitrified, inſtead of a natural flowing or Inceration.

And be thou wiſe in chooſing of the Matter,
Meddle with no Salts, &c.
But whatſoever any Worker to thee chatter,
Our Sulphur and our Mercury been only in
Metals,
Which Oyls and Waters ſome men them
calls,
Fowls and Birds, &c.
Becauſe that Fools ſhould never know our
Stone.

IF thou haſt attended well to what hath been told thee in theſe five Gates, thou art ſecure; make ſure of thy true Matter, which is no ſmall thing to know, and though we have named it, yet we have

have done it ſo cunningly, that if thou wilt be heedleſs, thou mayſt ſooner ſtumble at our Books, then at any thou ever didſt read in thy life.

Meddle with nothing out of kind, whether *Salts*, or *Sulphur*, or whatever is of the like Impoſition; and whatever is Alien from the perfect Metals, is reprobate in our Maſtery. Be not deceived either with Receipt or Diſcourſe, for we verily do not intend to deceive you, but if you will be deceived, be deceived.

Our principal know that it is but one, and that is in Metals, even thoſe Metals which you may buy commonly, to wit, the perfecteſt of them: but before you can command it out of them, you muſt be a Maſter, and not a Scholar, namely as it is wiſely ſaid in *Norton*;

To know to deſtroy their whole Compoſition,
That ſome of their Components may help in
concluſion.

But truſt me this is not for a *Tyro*, nor for every one of us, unleſs he have the Secret from his own ſtudies, and not by

by Tradition from a Maſter or Guide. Know then that this fore-recited way is true, but involved with a thouſand broileries.

But our way which is an eaſie way, and in which no man may erre, our broad way, our *Linear* way, we have vowed never to reveal it but in Metaphors; I being moved with pity, will hint it to you. Take that which is not yet perfect, nor yet wholly imperfect, but in a way to perfection, and out of it make what is moſt noble and moſt perfect: This you may conceive to be an eaſier Receipt, then to take that which is already perfect, and extract out of it what is imperfect, and then make it perfect, and after out of that perfection to draw a *pluſquam* perfection: and yet this is true, and we have wrought it. And becauſe it is an immenſe Labour for any to undertake, we deſcribe that way; but this laſt diſcovery which I hinted in few words, is it which no man ever did ſo plainly lay open, nor may any make it more plain, upon pain of an *Anathema*.

For of this World our Stone is called the
Cement,
Which moved by craft as Nature doth re-
quire,
In his increaſe ſhall be full opulent,
And multiply his kind after thy own deſire:
Therefore if God vouchſafe thee to inſpire,
Like unto thee in Riches ſhall be but few.

OUr Stone it is the Repreſentative of the great World, and hath the Virtues of that great Fabrick, compriſed or collected in this little Syſtem; in it is the virtue Magnetical, attractive of its like in the whole World: it is the Cœleſtial Virtue, expounded univerſally in the whole Creation, but Epitomized in this ſmall Map or Abridgment.

This Virtue or Power is in it ſelf barren, ſluggiſh, dead and unactive, and for this cauſe it remaineth without fruit; but being looſed by Art, it doth through the co-operation of Nature, produce that *Arcanum* which hath not its like in the whole World; for it doth heal the imperfections of all Creatures and Metals, taking

taking away their ſickneſs, and reſtoring them to perfect health.

The reward which this Maſtery will bring to the Artiſt, is indeed ineſtimable; for having it, he needs want no worldly bleſſing, for wealth he need take no care, and from all frailties of Body he hath a moſt ſure Antidote.

Pray then to God, that he would be propitious unto your ſtudies and labours, in giving thee the true knowledge of this ſecret Myſtery; it is the gift of God, I have holpen thee what I can, but venture not to practiſe barely upon my words, for know that what I have only hinted, is far more then what I have diſcovered; and what I have declared to thy firſt apprehenſion moſt openly, hath yet its lurking Serpent under the green Graſs, I mean ſome hidden thing which thou oughteſt to underſtand, which thou being Cock-ſure at firſt bluſh wilt neglect; but yet it will bite thee by the heel when thou approacheſt to practice, and make thee begin again, and it may be at laſt throw away all as a man deſperate: for know that this is an Art very Cabaliſtical,

ſtical, and we do ſtudy expreſſions ſuch as we know will ſuit almoſt with any mans fancy, in one place or other; but be ſure to take this Maxim from one who knows beſt the ſence of what he hath written: Where we ſpeak moſt plainly, there be moſt circumſpect, for we do not go about to betray the Secrets of Nature; eſpecially then in thoſe places which ſeem to give Receipts ſo plain as you would deſire, ſuſpect either a Metaphor, or elſe be ſure that ſomething or other is ſuppreſt, which thou wilt hardly without Inſpiration ever find of thy ſelf, which in tryal will make all thy confident knowledge vaniſh; yet to a Son of Art, we have written that which never heretofore was by any revealed.

NOw for a close of this most secret Gate,
Whereat few enter, none but they who are
By Gods grace favour'd; its not luck ne fate
That in disclosing this can claim a share:
It is a portion which is very rare,
Bestow'd on those whom the most High shall chuse,
To such the Truth I freely shall declare,
Nor ought through Envy to them shall refuse,
Nor with unwonted Riddles shall their hopes abuse.

Of uncouth subjects now shall be my Song,
My mind intends high Wonders to reveal,
Which have lain hidden heretofore full long,
Each Artist striving them how to conceal,
Lest wretched Caitiffs should these Treasures steal:
Nor Villains should their Villanies maintain
By this rare Art; which danger they to heal,
In horrid Metaphors veil'd an Art most plain,
Lest each Fool knowing it, should it when known disdain.

Remember Man *how he produced was,*
How formed from a lump of abject Clay,
From whence Created; he each thing doth
pass,
Which next to Angels ever saw the day:
For God in him infus'd so bright a Ray
Of his own Image, which the Body joyn'd
To it, ennobled so that both pourtray
Their Maker, as though Heaven with Earth
combin'd
A little System of the Universe to find.

But yet though he of Soul and Body both
Was made, and of the two the nobler part
The Soul by far, which for the most part
doth
The subject nominate; yet that same Art
That made so rare a piece, doth from the
part
Less noble name the whole, Adam, *or Dust,*
Wherein a Mystery was couch'd, whose
heart
Of life the Centre, to Earth's bowels must
Return, the Earth it self for Man's sake
being curs'd.

Right

Right so our Stone containeth Natures two,
One hidden, subtle Soul, Heavens Pro-
geny,
The other gross, compact, terrene also,
Earth's product must to Earth by destiny;
Which when resolv'd is made a feculency
To sight, but the Cœlestial part is still
(Though over-clouded) most pure in-
wardly,
And shall at last most Pearlie drops distill,
Which shall the barren Earth with fruit in
plenty fill.

Thus all our Secrets from the Earth do flow,
'Tis Earth which for our Base at first we
take,
Our Water also unto Earth must go,
And both together must a Limus *make,*
Which we with respite by our Art must bake,
Till all become a Spirit glorify'd,
Whose firmness wasting, time shall never
shake;
By perfect union th' are so surely ty'd,
Each Element the other three within it self
doth hide.

Take then that thing which Gold we pleaſe
to call,
But 'tis not Gold, yet Gold it is in truth;
Metalline 'tis, yet from a Mineral
It flows, which Art by Nature holp re-
new'th,
And to a Fool an ugly face it ſheweth;
Yet to a Son of Art it lovely ſeems,
'Tis Stellar white, and tender in his youth,
And vile appears in many mens eſteems,
Yea the moſt part of men it for a triſle
deems.

From it is made a ſubject of great price,
Shew it the Goldſmith and he'l ſwear 'tis
Gold;
But look you ſell it not, if you be wiſe,
The Baſis 'tis of Secrets manifold,
This for their ſecret main the Sages hold:
The like is in Gold digged from the
Mine,
But to procure it is ſcarce to be told,
That you may underſtand, though every line
Were plainly wrote, yet might your practice
oft decline.

For

For 'tis a Labour hardly to be borne,
So many tricks and turnings in it be,
And he that tryeth it is ſurely for-
lorne,
Unleſs a crafty Maſter, credit me;
For I have tryed both, yet could not ſee
How any in this way can be ſecure:
I therefore who have vowed ſecrecy
Have writ this way, which we can ſcarce
endure
For knowledge-ſake to try, its eaſe will none
allure.

Our Kingly road I alſo hinted have,
Our way in which a Fool can hardly erre,
Our ſecret way, which much ſad toyl will
ſave,
Which is ſo eaſie, that I may averr,
If thou ſhouldſt ſee it, thou wouldſt it pre-
ferr
To any Earthly pleaſure; yet beware
That you miſtake not, for I do averr,
A mingled Doctrine theſe lines do declare,
I or both ways in this Book of mine do claim
a ſhare.

Learn

Learn to distinguish every sentence well,
And know to what Work it doth appertain;
This is great skill, which few as I can tell
By all their reading yet could ere attain,
And yet of Theory this is the main:
Also to know accordingly to give
Due heat, which in one way thou must be fain
T' increase ten-fold, thou mayst me well believe,
For what doth one decoct, t'other away will drive.

Also their Operations different
Appear, the one thou must sublime and boyl,
O tedious way! in which much time is spent,
And many errours, which the Work will spoyl:
The other silently doth make no toyl,
Like the still voice which to Eliah *came,*
About which Work thou needest not to broyl,
Nor wantst thou Fiery Vulcan's *parching flame,*
A far more gentle heat begins and ends this Game.

But

But if thou canst each Work perform apart,
And knowst them afterward to reconcile,
Then art thou Master of a Princely Art,
The very success will thy hopes beguile;
Thou hast all Natures Works rank't on a File,
And all her Treasures at command dost keep,
On thee the Fates shall never dare but smile,
No Mystery is now for thee too deep,
Th' art Natures Darling, whether thou dost wake or sleep.

Pardon my plainness, if the Art thou knowst,
'Twas the fruit of my untame desire
To profit many; and without a boast,
No man above my Candour shall aspire:
My zeal was kindled with Minerva's *Fire,*
And thou who to this Art wilt now apply,
My Book in Natures way shall lead thee higher,
Then ever thou alone mayst hope to fly,
If only thou shalt favour'd be by Destiny.

Peruse

Peruse these lines, and being read, review
And read again, and on them meditate,
Each reading shall fresh Mysteries and new
Discover, which are scatter'd in each Gate;
For they so linked are, that all relate
To each, and we our words have woven so,
That thou mayst soon erre by misleading Fate,
Unless for to distinguish thou do know;
Remember that 'mongst Briars thick, sweet Roses grow.

AN

AN EXPOSITION UPON THE Sixth Gate, Which is CONGELATION.

AN

EXPOSITION

UPON THE

Sixth Gate,

Which is

The Sixth Gate Opened,

Which is

CONGELATION.

Congelation, &c.
It is of ſoft things in duration of colour white, &c.
How to congeal he needeth not much to care for Elements:
But Congelations be made in divers wiſe of Spirits, &c.
Of Salts diſſolved, &c. *and then congeal'd,*
And ſome diſſolveth congealing manually, &c.
But ſuch congealing is not, &c.

HAving largely run through the firſt five Gates, in which is all the difficulty, pre-ſuppoſing now that you have paſſed the ſhades of the Night, and are now come to the approaching of the Day, whoſe dawning is to be ſeen ſoon after the darkneſs of the Night, and

and is diſcovered by variety of gay Clouds, which run before the Sun in its up-riſing.

The firſt remarkable way mark that you are to meet with, is the whiteneſs of the Compound, for the Peacocks tail though with its gayneſs it refreſheth and delights the beholder, yet thoſe colours are but tranſient; but the white is a ſtable colour, and it is thy firſt Harveſt, in which the moiſture is vanquiſhed, and volatile Natures are fixed.

The Work as it is the long-wiſhed Haven, ſo it is performed without any help of the Artiſt, any more then to continue a due degree of outward heat; for know that thou haſt not ſo great a deſire after this ſight, but Nature hath as great an appetite to obtain it, for it is the end of all her former Operations, from the attaining whereof thou canſt not hinder her, if the external heat be continued as it ought.

Yet about this the whole company of Alchymiſts do mightily buſie themſelves, who have nothing more in their hopes then to make our great *Elixir*; do main-

ly

ly labour after Congelation, though in their Solution, in which the Key of our Coagulation resteth, they are as stupid as Blocks.

Some dissolve Metals with Corrosives, others Salts, and afterwards filter them, which they think graduates them, with which trumpery they intend no less a Coagulate, then the true permanent Tincture: but alas they are deceived, for they work not upon the right Matter.

Others although they happen to stumble in part upon the right Matter, yet herein they erre, that they understand our Operations preposterously, and interpret our meaning contrary to our true intent; for all that they dream of, is such Operations which are to be performed by hand: thus they dissolve and congeal, but stumble *in operandi modo.*

For our Congelation is no such thing as this, but in every point it is contrary to it; for in our Operation Nature only works, who therefore doth bring forth a true, and not a Sophistical Operation.

Our Congelation dreadeth not the Fire,
For it muſt ever in it ſtand unctuous;
And it is alſo a Tincture ſo bounteous,
Which in the Air, &c.
Moreover congeal not, &c.
But that like Wax it will melt anon without-ten blaſt,
For ſuch congealing accordeth not, &c.
Which Congelation availeth us not.

FOr as in our Solution we do not make our Gold volatile as to ſhew, as Fools may do, but actually it is made fugitive, ſo as that by no Art of man it can ever be fixt again, but only by that Nature which made it volatile; ſo alſo our Fixation doth make our flying Spirits ſo Fire-abiding, that they by no Art of man can ever be burnt away, yet it will flow like Wax.

Nor is it fixed in manner of flying Spirits in Vegetables, which are fixed by burning into an *Alcali*, for it will never relent neither in the Air nor Water, like to a congealed Salt.

Nor yet is our Congelation a formal Tranſ-

Transmutation of a thing by another seminal virtue, for then it would become of a Stony, Flinty, or Adamantine nature; but by its own internal virtue, the *Mercury* is changed into *Sulphur* incombustible, yet so as that the *Mercurriality* retains some of its qualities in a very noble remarkable way, furnishing the Compound with a fusible unctuosity, when at the same time the *Sulphur* retains that fluxibility with a most noble incombustibility.

So then take this for the Touch-stone of all thy Alchymical endeavours, if ever thou intend any thing commendable in our Art; see that thy Medicine be of an easie fusion, so that when it is cast on a plate of Metal heated, it may enter it, and flow on it like Wax or melted Pitch; yea let the flux be so easie, that it may flow upon *Mercury*, and enter it before its flight, otherwise brag not of thy skill, for thou art yet in a way of Sophistry, out of which thou shalt never escape, without a more then ordinary providence of God.

If thou therefore liſt to do weel,
Sith the Medicine ſhall never elſe flow kindly,
Neither congeal without thou firſt it putrefie,
Firſt purge, then fix the Elements of our Stone,
Till they together congeal and flow anon.

THat thou therefore mayſt be ſure of thy Work, and not repent thy coſt and pains, as many do when it is too late, take my counſel, and know that thy Medicine never can nor ſhall flow as it ought, except thy Solution be Philoſophical.

Know then that our Solution is not an ordinary vulgar diſſolving of Bodies, either by Corroſives, or any other way; but our true diſſolving is nothing elſe then putrefying, that is, a deſtroying of the Compaction wholly with a preſervation of the Species. This Operation be ſure to make before thou dream of Congelation, for then thy Spirits will naturally fix and flow together, congealing and relenting ſo long until they come to

a

a perfect Powder impalpable, which then hath ingreſs into all Metals, penetrating their very profundity, and altering them radically.

For when the Matter is made perfectly white,
Then, &c.
But of ſuch time thou mayſt have long reſpite,
Ere it congeal, &c.
And after into grains red as blood,
Richer, &c.

SO then our Congelation is nothing elſe but the whitening of the Bodies, of which the Philoſopher ſpeaketh, when he ſaith, *Whiten thy Body, and burn thy Books, leſt our hearts be broken.*

This is the Haven at which after many a nights watching, and days labour, thou mayſt with Gods bleſſing hope at length to arrive; but in the mean ſeaſon be patient, and expect the Harveſt in its ſeaſon.

Firſt thou ſhalt have thy Body whitened, and all become a white living Water, which being moved on the Fire continually,

tinually, will turn first into greater, and after that into smaller grains, till all at length become a Calx of an exquisite fineness, and transcendent brightness, which is our Lilly Candent, which in the end of thy Operations by continual decoction will be turned into a purple redness, which is our wonderful Secret.

The Earthly grossness therefore first mortified in moisture, &c.
This principle may not be denied, &c.
Which had, of whiteness thou mayst not miss, &c.
And if, &c.

THe cause of all these strange alterations in one Glass, on one subject, with one decoction, without laying on of hands, is from the internal disposition of the Compound, which at the first is gross and Earthy, therefore in decoction it becomes very black, it being the nature of all moist gross things, by the Fire to acquire such a colour. And this is according to the intention of all Philosophers, that although thou seekest white

and

and red, yet thou muſt at firſt make black, before thou canſt make white profitably.

But when once thy Matter is become truly black, rejoyce, for this death of the Body will be the quickning of the Spirit, and then both Soul and Body will unite into a perfect whiteneſs, which is our Kingly Diadem.

The end of the ſixth Gate.

THE

THE BOOKSELLER TO THE READER.

Reader,

IT is an Argument of a noble and generous Soul, to be freely communicative for the benefit of Mankind, and most like to God himself, to be universally kind to all; nay the very Heathen not only accounted those men as Gods, who communicated their Inventions for the benefit of their Generation, and the good of Mankind in general, but were worshipped as such by the succeeding Generations, until Shilo *came: Of this Spirit was our Author, who wrote many Books of this Subject* [a], *that by the variety of expressions, and insinuating hints, the diligent Searchers might find out*

[a] See the Catalogue of them in this Book, at the end of the Exposition upon the Epistle to K. *Edward*, pag. 47.

out this Art as well as himself: And of this Spirit (I hope) thou art, Gentle Reader, that if Providence have cast into thy hands the Exposition upon the last Six Gates, *which our Author wrote, as himself confesseth* [b], *or any other of his Writings, I hope thou wilt not degenerate so far from a Good man, and from the mind of the Author himself, as to conceal those Treasures in private, which he so freely wrote, and by Transcripts dispersed, with leave to communicate them for the good of all. Which if you shall please to perform, you will thereby very much oblige this Generation of Philosophers, (who esteem this Author's Pieces for the learnedst, freest, and smoothest style, without affectation, and the plainest, that was ever yet wrote; who thirsted as it were for a larger manifestation of this Secret, yet durst not give a plain Receipt, for fear of doing more evil than good thereby;) and not only this Generation, but Posterity will be infinitely beholden to you, that by your means these worthy Writings may be handed down to them. And if you shall likewise be pleased to send any of this Author's*

[b] In his Preface to these Books.

thor's Pieces, either mentioned or not mentioned in the Catalogue, to the Pelican *in* Little-Britain, London, *you ſhall receive the grateful acknowledgment of*,

Your humble Servant,

W. C. B.

EXPE-

Kunckel

EXPERIMENTS

FOR THE

PREPARATION

OF THE

Sophick Mercury;

By *Luna*, and the Antimonial-Stellate-Regulus of *Mars*,

FOR THE

Philoſophers Stone.

Written by *Eirenæus Philalethes*, an Engliſhman, and a Coſmopolite.

EXPERIMENTS
for the Preparation of the Sophick Mercury, *by* Luna *and the* Antimonial-Stellate-Regulus *of* Mars, *for the* Philoſophers Stone.

1. *The ſecret of the* Philoſophick Arſnick.

I Took one part of the Fiery Dragon, and of the Magnetical Body two parts, I prepared them together by a ſtrong Fire, and in the firſt fuſion there was made about eight ounces of the true *Arſnick*.

2. *The ſecret of preparing the* Mercury *with his* Arſnick, *for the ſeparating its Fæces.*

I Did take one part of the beſt *Arſnick*, and I made a Marriage with two parts of the Virgin *Diana* into one Body; I ground it very fine, and with this I have prepared my *Mercury*, working them all together

together in heat, until that they were moſt exquiſitely incorporated: then I purged it with the Salt of Urine, that the Fæces did ſeparate, which I put away.

3. *The Purification of the* Sophick Mercury.

THe *Mercury* thus prepared, is yet infected with an external uncleanneſs, wherefore diſtill it three or four times in its proper *Alembick*, with its Steel *Cucurbit*, then waſh it with the Salt of Urine, until that it be clear and bright, and in its motion leaves no tayl behind it.

4. *Another moſt excellent Purgation.*

TAke of decrepit Salt, and of the *Scoria* of *Mars*, of each ten ounces, of prepared *Mercury* one ounce and an half, grind the Salt and the *Scorias* very fine together, in a Marble Mortar; then put in the *Mercury*, and grind it with Vinegar, ſo long until no more of the *Mercury* appears:

appears: put it into a Glaſs Body, and diſtill it by Sand in a Glaſs *Alembick*, until all the *Mercury* be aſcended, pure, clear, and ſplendidly bright; reiterate this three times, and you will have the *Mercury* excellently well prepared for the Magiſtery.

5. *The ſecret of the juſt Preparation of the* Sophick Mercury.

EVery ſingle preparation of the *Mercury* with its *Arſnick* is one Eagle, the Feathers of the Eagle being purged from their Crow-like blackneſs, make it to fly the ſeventh flight, and it is prepared even until the tenth flight.

6. *The ſecret of the* Sophick Mercury.

I Have taken the proper quantity of the *Mercury*, and I mixed it with its true *Arſnick*, to wit, about four ounces of *Mercury*, and I made a thin commixed conſiſtence; I purged it after a due manner, and I diſtilled it, and I had a pure Body of *Lune*, whence I knew that I had rightly

rightly prepared it: afterwards I added to its weight of *Arſnick*, and I increaſed its former weight of *Mercury*, in ſo much that the *Mercury* might prevail to a thin flux, and ſo I purged it, to the waſting of the blackneſs almoſt to a Lunary whiteneſs: then I took half an ounce of the *Arſnick* of which I made a due Marriage, I added it to this betrothed *Mercury*, and there was made a temperature like Potters Loam, but a little thinner; I purged it again, after a due manner, the Purgation was laborious, and a long time: I made it with the Salt of Urine, which I have found to be the beſt in this Work.

7. *Another Purgation, but yet better.*

I Have found out a better way of purging it, with Vinegar and pure Sea-Salt, ſo that in the ſpace of half a day I can prepare one Eagle: I made the firſt Eagle to fly, and *Diana* is left, with a little Tincture of Braſs; I began the ſecond Eagle by removing the ſuperfluities, and then I made it fly, and again the

the Doves of *Diana* are left, with the Tincture of Brass; I conjoyned the third Eagle, and I purged the superfluities, by removing them, even to a whiteness, then I made it fly, and there was left a great part of Brass, with the Doves of *Diana*; then I made it fly twice by it self, to the whole extraction of all the Body; then I joyned the fourth Eagle, by adding more and more of its own humour by degrees, and there was made a very temperate consistence, in which there was no *Hydrops*, (or superfluous moisture) as there was in the three former Eagles.

8. *I have found the best way of preparing the* Sophick Mercury, *viz. such as follows.*

THe Amalgamated Mass, espoused or joyned very intimately by a due Marriage, I put into a Crucible, and into a Furnace of Sand for half an hour, but so that it might not sublime; then I take it out, and strongly grind it; then I put it again in a Crucible, and in the Furnace, and after a quarter of an hour or

thereabouts, I grind it again, and I make the Mortar hot, by this means the *Amalgama* begins to be clean, and to caſt forth a great deal of Powder: then I put it in the Crucible again, and to the Fire as before, for a convenient time, ſo that it be not ſublimed, otherwiſe the greater the Fire is, the better it is; ſo continually putting it in the Fire, and continually grinding it, till almoſt all the Powder doth wholly diſappear, then I waſh it, and the Fæces are eaſily caſt out, and the *Amalgama* becomes intire without any Heterogeneity; then I waſh it with Salt, and again do heat it and grind it: this I repeat to the full cleanſing it from all manner of Fæces.

9. *A threefold tryal of the goodneſs of the Prepared* Mercury.

TAke thy *Mercury* prepared with its *Arſnick* of ſeven, eight, nine or ten Eagles, put it into a *Phial*, and thou ſhalt lute it with the *Lutum ſapientiæ*: place it in a Furnace of Sand, and let it ſtand in an heat of Sublimation, ſo that it may aſcend

aſcend and deſcend in the Glaſs, until it be coagulated a little thicker than Butter: continue it unto a perfect Coagulation, until it be as white as Silver.

10. *Another tryal.*

IF by ſhaking it in a Glaſs with the Salt of Urine, it be turned into an impalpable white Powder of its own accord, ſo that it doth not appear as *Mercury*, and of its own accord in an hot and dry place it coagulates again into a thin *Mercury*, it is enough; but yet better if being agitated in Fountain-water, it runs into ſmall heads or particles, for if the grain be in the Body, it will not be thus converted and ſeparated into ſmall minute parts.

11. *The third tryal.*

DIſtill it in a Glaſs Alembick, from a Glaſs Cucurbit; if it paſſes over and leaves nothing behind it, it is a good Mineral Water.

12. *The extraction of the* Sulphur *from the living* Mercury *by Separation.*

TAke thy mixed corporal and ſpiritual Compound, the Body of which is coagulated of the volatile by digeſtion, and ſeparate the *Mercury* from its *Sulphur* by a Glaſs Still, and thou ſhalt have a white *Luna* fixed and reſiſting *Aqua fortis*, and more ponderous than common Silver.

13. *The Magical* Sol *out of this* Luna.

OUt of this white *Sulphur* by Fire thou ſhalt have a yellow *Sulphur*, by a manual Operation, which *Sol* is the red Lead of the Philoſophers.

14. *Out of this Sulphur,* Aurum potabile.

THou mayſt turn this yellow *Sulphur* into an Oyl as red as Blood, by circulating it with the Volatile-Mercurial-Philoſophical *Menſtruum*, ſo thou ſhalt have an admirable *Panacea*, or Univerſal Medicine.

15. *The*

15. *The groſs conjunction of the* Menſtruum *with its* Sulphur, *for the formation of the Off-ſpring of the Fire.*

TAke of thy purged, beſt prepared and choiceſt *Mercury*, of ſeven, eight, nine, or at moſt ten Eagles, mix it with the prepared *Laton*, or its red *Sulphur*, that is to ſay, two parts of the Water, or at the moſt three, with one of the pure *Sulphur*, ground and purged; *N.B.* but it is better that thou takeſt two parts to one.

16. *The working of the mixture by a manual Operation.*

THis thy mixture thou ſhalt grind very well upon a Marble, then thou ſhalt waſh it with Vinegar and *Sal Armoniac*, until it hath put off all its black Fæces; then thou ſhalt waſh off all its ſaltneſs and acrimony with clear Fountain-water, then ſhalt thou dry it upon clean white Paper, by turning of it from place to place with the point of a Knife, even unto an exquiſite dryneſs.

17. *The*

17. *The putting in of the* Fœtus *into the Philoſophical Egg.*

NOw thy mixture being dryed, put it into an Oval Glaſs, of the beſt and moſt tranſparent Glaſs, of the bigneſs of an Hens Egg; in ſuch a Glaſs let not thy Matter exceed two ounces, ſeal it Hermetically.

18. *The Government of the Fire.*

THen you muſt have a Furnace built, in which you may keep an immortal Fire; in it you ſhall make an heat of Sand of the firſt degree, in which the dew of our Compound may be elevated and circulated continually day and night, without any intermiſſion, *&c.* And in ſuch a Fire the Body will die, and the Spirit will be renewed, and at length the Soul will be glorified and united with a new immortal and incorruptible Body: Thus is made a new Heaven.

FINIS.

A Breviary of *ALCHEMY*; OR A COMMENTARY UPON Sir *GEORGE RIPLEY'S* RECAPITULATION:

BEING

A Paraphraſtical Epitome of his Twelve GATES.

Written by

Æyrenæus Philalethes ANGLUS, COSMOPOLITA.

LONDON,

Printed for *William Cooper* at the *Pellican* in *Little Britain*. MDCLXXVIII.

Sir *George Ripley's* RECAPITULATION.

I.

FOr to bring this Treatiſe to a final end;
And briefly here to conclude theſe ſecrets all:
Diligently look thou, and to thy Figure attend,
Which doth in it contain theſe ſecrets great and ſmall:
And if thou it conceive, both Theorical and Practical,
By Figures and Colours, and by Scripture plain,
Which wittily conceived, thou mayeſt not work in vain.

II.

Conſider firſt the Latitude of this precious Stone,
Beginning in the firſt ſide noted in the Weſt,
Where the red Man, and white Woman be made one,

Spouſed with the Spirit of life to live in love and reſt:
Earth and water equally proportion'd, that is beſt;
And one of the Earth is good, and of the Spirit Three,
Which Twelve to Four alſo of the Earth may be.

III.

Three of the Wife, and one of the Man thou muſt take;
And the leſs of the Spirit there is in this Diſpenſation,
The rather thy Calcination for certain ſhalt thou make:
Then forth into the North proceed by obſcuration
Of the red man and his white Wife called Eclypſation;
Looſing them, and altering them betwixt Winter and Vere,
Into Water turning Earth, dark, and nothing clear.

IV.

From thence by Colours many one into the Eaſt aſcend,
Then ſhall the Moon be full, appearing by day-light:

Then

Then is she passed Purgatory, and her course at an end:
There is the up-rising of the Sun appearing white and bright;
There is Summer after Vere, and Day after Night:
Then Earth and Water which were black, be turned into Air,
And Clouds of darkness over-blown, and all appeareth fair.

V.

And as in the West was the beginning of thy practice,
And the North the perfect mean of profound alteration:
So in the East after them is the beginning of speculation.
But of this course up in the South the Sun maketh consummation.
There be the Elements turned into Fire by Circulation.
Then to win to thy desire, thou needst not be in doubt,
For the Wheel of our Philosophy thou hast turn'd about.

VI.

But yet about again 2 times turn thy wheel,
In which be comprehended all the ſecrets of our Philoſophy
In Chapters Twelve, made plain to thee, if thou conceive them well;
And all the ſecrets by and by of our lower Aſtronomy,
How thou ſhalt Calcine Bodies, perfect, diſſolve, divide, and putrifie,
With perfect knowledg of all the Poles which in our Heaven been
Shining with Colours inexplicable, never were gayer ſeen.

VII.

And this one ſecret concluſion know without fail,
Our Red Man teyneth not, nor his Wife, until they teyned be;
Therefore if thou liſt thy ſelf by this craft to avail,
The Altitude of the Bodies hide, and ſhew out their profundity,
In every of thy Materials deſtroying the firſt Quality,

And

And secondary Qualities more glorious in
them repair anow;
And in one Glass, with one Reg'ment Four
Natures turn to One.

VIII.

Pale and black with false Citrine, unperfect
White and Red,
The Peacock's *Feathers in Colours gay, the*
Rainbow, which shall over-go
The spotted Panther, *the* Lyon *green*, *the*
Crow's Bill *blew as Lead;*
These shall appear before the perfect White,
and many other moe
Colours; And after the perfect white, gray
and false Citrine also:
And after these, then shall appear the bloody
red invariable;
Then hast thou a Medicine of the third or-
der of his own kind multiplicable.

IX.

Thou must divide thy white Elixir *into parts*
Two,
Before thou Rubifie, and into Glasses Two
let them be done,
If thou wilt have the Elixirs *for* Sun *and*
Moon, *so do,*

With Mercury *then them multiply unto*
great quantity soon:
And if thou hadst not at the beginning e-
nough to fill a Spoon,
Yet thou mayst them so multiply, both the
White, and the Red,
That if thou liv'st a Thousand Years, they
will stand thee in stead.

X.

Have thou recourse unto thy Wheel therefore,
I counsel thee,
And study him well to know in each Chap-
ter truly;
Meddle with no Fantastical Multiplyers;
but let them be,
Which will thee flatter, and falsly say they
are cunning in Philosophy:
Do as I bid thee, then dissolve those fore-
said Bases wittily,
And turn them into perfect Oyls with our
true Water ardent
By Circulation, that must be done accord-
ing to our intent.

XI.

These Oyls will fix crude Mercury, *and*
convert Bodies all

Into

Into perfect Sol *and* Lune *when thou shalt make Projection:*
That Oyly Substance pure & fixt, Reymond Lully *did call*
His Basilisk, *of which he never made so plain detection:*
Pray for me to God, that I may be one of his Election;
And that he will for one of his at Dooms-day *me ken,*
And grant me in his Bliss to Reign with him for ever, Amen.

A Breviary of *Alchemy*; OR A COMMENTARY UPON Sir GEORGE RIPLEY'S RECAPITULATION: BEING A Paraphraſtical Epitome of his XII Gates.

Stanza I. Poſition I.

That the Art is moſt certainly true.



Hich wittily conceiv'd, thou mayeſt not Work in vain. Whence obſerve the Truth and Certainty of the Art; ſo Father *Hermes*, *It is true* (ſaith he,) *without falſhood, certain, and moſt true; That which is above, is like that which is beneath; and that which*

which is beneath, is like that which is above, to bring about the Miracles of one thing. So *Trevisan*, *Flammel*, *Dionys. Zachary*, and others, affirm upon their own Experience: And so this our Author in his Epistle to King *Edward*; his Conclusion of the Admonition concerning erroneous Experiments, and other places of these his *Twelve Gates*, that I need not enlarge on this Subject.

Stanza II. Position II.

Our Work is made of Three Principles.

WHere the Red Man and the White Woman are made one, &c. Thence it is evident, that our Operations are made of Three Principles, yet of one Essence; the *Red Man*, the *White Wife*, and the *Spirit of Life*: By the latter, the two former are Espoused or made One. This is that which *Trevisan* calls his One Root, and Two Mercurial Substances, crude at their taking, and extracted out of their *Mineræ's*: This our Author else-where calls his *Trinity* and *Unity*; the *Trinity* respecting the Substances as they are severall; the

the *Unity* respecting their Essence, which is intirely Homogenial; Therefore it is added, that they live in love and rest without repugnancy, which could not be were they not Essentially and Radically the same; For likeness of Nature is the Cause of Love, and Oneness of Essence the true ground of Union; among different Substances can only be expected Confusion, if not Destruction.

Position III.

Three Substances make only Two Natures, Earth *and* Water.

EArth and Water equally proportion'd, that is best. Here it is evident, that these Three Substances make up but Two Natures of *Earth* and *Water* : The Man and Wife are both Bodies or Earths; the one fixed and ripe; the other Volatile and unripe, and by Mixture make a brittle black Hermaphroditical Body or Earth called the *Philosophers Lead*, as *Ripley* in his *Preface* expresseth it. The *White Woman*, or Female, is otherwise called the *Moon* by all Philosophers; and by this Author

Author in his *Doctrine of Proportions*; *One of the* Sun, *and Two of the Moon, till altogether like Pap be done.*

Position IV.

From equal Pondus *of* Earth *and* Water, *Three of* Water *to One of the* Earth *is good, but equal is best.*

Then make the Mercury *Four to the* Sun, *Two to the* Moon, *&c. as it should be in Figure of the Trinity.* And so we come to take notice of the Doctrine of Proportion between the Earth and Water, equal that is best; the same saith our Author in his Chapter of *Calcination. This is the surest and best proportion,* speaking of equal *Pondus* of *Earth* and *Water*; and gives the Reason, because Solution will be sooner made, *viz.*

The more thy Earth, *the less thy* Water *be, The sooner and better Solution shalt thou see.*

And here he affirms the same of *Calcination*, which goes before *Solution.* Yet Three of the Water to One of the Earth, will do well, lest the Tincture should not have

have room to be ſufficiently dilated in the Water, and the Body opened by it; and this is the *Pondus* of *Roger Bacon*, which requires a longer time before the quick be kil'd; and by conſequence, the reviving of the dead muſt be longer in doing; For *Calcination* is nothing elſe, but a killing the moiſt with the dry; till which be done, there is no reviving of the dry by the moiſt, but they have one and the ſame Operation and Period of time; for one dies not, but the other revives: nor doth the *Dragon* die, but with its Siſter.

Poſition V.

The White Wife *in the firſt Conjunction is to be Three to One of the* Red Man.

THree of the Wife, and one of the Man *thou take, &c.* From the *Pondus* between the *Earth* and *Water*, come we to view the Proportion between the *Man* and his *Wife*; Here the *Pondus* is laid down Three to One, and ſo there are Four parts of *Earth* to Four of *Water*, or more, until Twelve; that is, Three of *Water* to One of the *Earth*. This alſo is clear

clear from the Chapter of *Conjunction*, where the *Woman* is allow'd 15 Veins to 5 of the *Man*, as to the Act of their Fœcundity, which is interpreted of the first *Conjunction* by himself, that the *Man* must have but 3 of *Water*, and his *Wife* 9, which is 12 of *Water* to 4 of the *Earth*; by which it is evident, that the *Woman* is to exceed her *Husband* in a three-fold Proportion.

Or Two to One after Reymund: *Or Four to One according to* Alanus; *but Three to One is best.*

However, in *Reymund's Doctrine of Proportions* cited by our Author in his *Gate of Calcination*, One of the *Sun* is joyn'd with Two of the *Moon*, which make Three of the Body; and to these are added Four of *Mercury*, which is One more of the Spiritual than of the Corporal part; and this the Author compares to *Trinity* and *Unity*, both are good; Yea, and *Alanus* prescribes Four parts to One, which may be done, but Three to One is best and equal *Pondus* of *Spirit* and *Life*, for compleating of the Marriage between this Royal Pair, the *Sun* the *Husband*, and the *Moon* the Wife: Of this speaks this

Author

Author in his *Gate of Solution*; One in Gender they be, but in Number not so; The Father is the *Sun*, and the *Moon* the Mother, the Mover is *Mercury*.

This Compound according to its various Considerations, hath many Relations, and as many Denominations; *Sun* and *Moon*, *Man* and *Wife*, *Body*, *Soul* and *Spirit*, *Earth* and *Water*, *Sister* and *Brother*, *Mother* and *Son*, with many others; but its Proper Name is *Magnesia*.

Quest. *What is the Red Man? what his White Wife? What the Spirit of Life?*

It may be here questioned, what this *Red Man* is? what his *White Wife*? and what the *Spirit of Life*? for that is the only knot in understanding the Writings of Philosophers, whose various Expressions, and seeming Contradictions herein, do obscure the Art wonderfully: Yet however they seem to differ in their Writings, they mean all one thing, if well or rightly understood.

Answer 1*st*. *What the* Red Man *is?*

The *Red Man* betokens the perfect Body of the *Sun*, or his Shadow the *Moon*; For *Lune* the *Body*, which is one of the Seven, is a Male, and a perfect Body,

dy, and fixed, only wants a little Digeſtion; and therefore the Red is hid under its viſible White, as White is hid under the viſible Red of *Sol*: Therefore our Author in his Work of *Albification*, ſaith, that the Sun appeareth White and Bright: And *Treviſan* ſaith, our King, who is cloathed in Garments of pure Gold, after he is once in the Bath, appears no more till after *one hundred and thirty days*; and then he appears White, and wonderfully bright and ſhining. And an old Philoſopher ſaith, *Honour our King at his return from the Eaſt in Glory and admirable bright whiteneſs.* Therefore ſaith *Arteſius*, *Our Water is of kin to the perfect Bodies, to the Sun, and to the Moon; but more to the Sun then to the Moon*; (Note this well.) And in all his Books he joyns the Sun and Moon the perfect Bodies Gold and Silver for the work. So doth *Ripley*, and ſo all Philoſophers; by which it is evident, that either of the perfect Metals or Luminaries with our *Aqua Vitæ*, will compleat the work; as *Arnold* expreſsly ſaith in his *Queſtions & Anſwers* to *Boniface*; and *Jodocus Gre-*

verus in his Treatise, confirms the same in these words; *If so be* (saith he) *thou be so poor that thou canst not take Gold, then take so much Silver; yet Gold is the better, as being nearer of kin to our Water and* Mercury.

Answer 2. *What is the* White Wife?

Secondly, The *White Wife*, otherwise called the *Moon*, is a Female; it is a Coagulated *Mercury*, but not fixt: A spiritual Body, fluxible in nature of a Body, yet Volatile, in nature of a Spirit; It is called therefore *Mercury of the Philosophers*; Our *Green Lyon*; Our *immature or unripe Gold*: It is *Pontanus's Fire*, *Artephius's middle substance*, clear like pure Silver, which ought to receive the Tinctures of the Sun and Moon, his *sharp Vineger*, his *Antimonial-Saturnine-Mercurial* Argent Vive, without which *Laton* cannot be whitened; of which an old Philosopher saith, whiten the red *Laton*, by a white, tepid, and suffocated Water; of which testimony *Trevisanus* affirms, that nothing could be said better or clearer. This is that which is intimated in the Vision of *Arislaus*, who found a People that were Married, yet had no Children, because

cauſe they married two Males together: Such are they who mix *Sol* and *Lune*, both Corporal and fixt together, whom the Spirit will never revive, becauſe there is not conjugal Love. Joyn therefore *Gabritius* to his beloved Siſter *Beya*, which is a tender Damſel, and ſtraight-way *Gabritius* will die; that is, will loſe what he was; and from that place where he appeared to have loſt what he was, he ſhall appear what he was not before.

Anſw. 3. *What is the Spirit of Life?*

Thirdly, The *Spirit of Life* is *Mercury*; The Mover ſaith this Author is *Mercury*, with which the Stone is to be multiplyed when it is made: And it muſt be true *Mineral Mercury*, without any forreign mixture, as *Arnold* reſolves expreſsly in his Anſwer to *Boniface*: And ſo *Ripley* ſaith, ſome can multiply *Mercury* with *Saturn*, and other ſubſtances, which we deſie; Diſtil it therefore till it be clean, *&c.* It moreover muſt have all the proportions of *Mercury* its ponderoſity, otherwiſe it could not be Metalline; its Humidity, otherwiſe the Feminine Sperm would be deficient, and its ſiccity, not to wet the

hand; which it can no ſooner loſe by Corroſives or otherwiſe; but it ſtraightway loſeth its firſt Mineral Proportion, and ſo is no longer an Ingredient of our true Tincture.

Poſition VI.

As the Weſt Latitude is the entrance, ſo in the North is the firſt alteration.

PRoceed then forth to the North by obſcuration, &c. Looſing them, and altering them, &c. The Materials being found, and mixt according to the Proportions taught before, is called the *Weſt Latitude*; becauſe in it the Sun ſets, and afterwards appears no more in his Red Robes, till he firſt be cloathed with a White glittering Robe, and be Crowned with a very bright Oriental Diadem. Now the progreſs into the *North*, is a diſcovery of the Profundity of the Stone, and is compared to the Winter, which is in the North, (chiefly) long, tedious, cold and ſlabbery; ſo will it be in this Work; the Signs are *Capricorn*, *Piſces*, and *Aquarius*; In this there

is

is a retrogradation of *Sol* into its first matter, in which alteration the old Form dies, the Matter rots and putrifies; and is after renewed in the East.

This Operation (saith *Flammel*) *is not perfected in less then Five Months; and the Colours of the Compound are dark, obscure, waterish, and at length black like Pitch; in which blackness the Body is rotted into Atoms; which intire blackness, and height of corruption lasts but 2 or 3 days*; and therefore saith *Ripley* in his Epistle, *the third day he shall arise*; the same saith *Dastin* in his *Rosary*, where he allows four days for Putrefaction: The same saith *Efferarius* the Monk in his intire Treatise published with *Dastin*; However, the whole time of blackness, in coming, continuing, and going away, is 150 days, although the Sun begins to appear in 130 days, if you work aright. This I have added for the sake of many who expect black of the blackest in 40 or 50 dayes, mistaking *Flammel* herein; who saith, the colour must be black of the blackest, and like to the colour of the *Dragons* in 40 days, which *Dragons* were blackish, blewish, and yel-

lowiſh, which colours ſhew that the Matter begins to rot into Atoms; which rottenneſs is not perfected in leſs than 150 days. (ſo as to let the *Sun* appear with its Rays;) Firſt in a ſmall Circle of Heir of a whitiſh Citrine; which increaſeth, and changeth hue day by day, till whiteneſs be fully compleated.

Poſition VII.

The Eaſt denoting Whiteneſs, is the beginning of the Stones Altitude.

THence by Colours many into the Eaſt aſcend, &c. In the Work are three Dimenſions; Altitude, Latitude, and Profundity: The Altitude is the Perfection of the Bodies which is Inchoate in Whiteneſs, and compleat in Redneſs. The Profundity is the firſt Matter into which they are reſolved; For Multiplication and the Latitude is the means through which it paſſeth from its Perfection to be abaſed; and from its abaſement to its Glorification.

In this paſſage are infinite gay colours like

like unto thoſe as appeared before Blackneſs, but more glorious; For note, the Stone hath but three colours, Black, White and Red: In the firſt when compleated, it ſtays three, or four days at moſt; in the ſecond as long; in the laſt it repoſeth it ſelf for ever, between theſe Periods as the Matter is moiſter or dryer, purer or impurer, many intermediate colours appear, more then can be numbred; But Two, (*viz.*) Green and Yellow, are of long continuance, before the White and the Red: But many colours appear between the beginning of that Work, and the firſt colour of Blackneſs: And although ſeveral colours appear, yet are they dark, foggy, and foul coloured; by which it appears, that Blackneſs is the predominant, which for a ſpace will appear like the *Ægyptian darkneſs*, and is much about the ſame continuance: ſo between Blackneſs and the White, although infinite colours appear; yet the *Baſis* of them being Whiteneſs, they are bright, and very glorious, which being only tranſient, paſs, and go, and others come in their place, until the White be perfected.

Position VIII.

The South or Redness is the complement of this Mastery.

OF this course in the South the Sun maketh Consummation. After the White, the Fire being continued, the Compound will become Azure, Gray, and then Citrine, which will last a long time; and at last end in a bloody Redness.

Position IX.

He that supposeth his Work ended when the Stone is brought to its redness, is mistaken.

BUt yet again Two times turn about thy Wheel, &c. The Stone being by constant and long Decoction brought to this pass; he who thinketh the race quite run, reckons without his Host, and must reckon again: It is Medicine of the first Order, and must be brought to the third Order by Imbibitions and Cibation, which is a second turning round the Wheel; and by Fermen-

Fermentation, which is a third turning round the Wheel, and brings the Medicine to the third Order, and makes it then fit for Projection, which at first it is not; For till the Medicine will flow like Wax, it cannot enter *Mercury* before its flight; but the Powder as it is made at first, is like Grains or Atoms, and is congealed in a far greater heat, then will make ☿ to fume, yet it abides in its form of Dust or Powder, which must be otherwise before it be fitted for Projection; therefore the Stone tingeth *Mercury* into a Metalline Mass in the twinkling of an eye, as our Author saith in his Preface, even as the *Basilisk* kills by sight: But the Red *Sulphur* converteth *Mercury* by a digestion of time into its own Nature, (*viz.*) Powder, if it be joyn'd in a due proportion, and digested in a due heat: Therefore saith our Author, if you give it too much, it must have a Vomit, or it will be sick too long, but the Stone will never part with any *Mercury* that is joyned to it in heat; our *Sulphur* then is a Royal Infant, which doth both hunger and thirst; and if you can but be a Nurse to it as you ought, it will

repay

repay both your Pains and coſt: Leave not then where you ſhould begin; but go on till you bring it to the third Order, which *Reymond* calls his Oyls and Unguents; and ſo our Author likewiſe.

Three Properties there are in which the White and Red *Sulphurs* of the firſt Order, differ from thoſe of the third Order.

One flows as eaſily as any Wax in heat, or on a hot Metal: the other in a ſtrong heat abides a Powder.

The one is like to Glaſs, brittle, ponderous and ſhining; the other a powder like to Atoms.

The one enters *Mercury* like an Oyl, and Coagulates it in an inſtant: the other drinks up *Mercury* only, as the Calx of a Metal would do, but will not retain it, if the Fire be increaſed ſtrong, nor turn it into Metal; but if the heat and proportion be both as they ought, by a digeſtion of Time, it turns it into its own Nature: And ſo, (as *Ripley* ſaith truly,) you may Multiply both White and Red with *Mercury*; That if at firſt you had not enough to fill a ſpoon, yet in ſhort time you may

be

be ſtored for your whole life, were it ten times as long as it is like to be.

Poſition X.

Our Stone muſt have a Specification to Metals before it will Project.

OUr Red Man teyneth not until he teyned be, &c. Our *Red Man* or King muſt be teyned by Ferment, before it will tinge imperfect Metals : the Ferments are only *Sol* and *Luna*, the Proportion a fourth part to the Compound let the *Sulphurs* be, and three parts of *Sol* or *Luna* according as the *Sulphur* is : or four parts *Sol* and *Luna*, and the *Sulphur* a fifth part; then with *Mercury* digeſt and putrifie your Ferment, and congeal it, and again Ferment it, till it flow like Wax or Oyl; then will that Oyl fix *Mercury*, and turn any Metal into Perfection; which you may then Multiply at your pleaſure, or you may multiply it before Fermentation : Then take the perfect Stone for your Body, and mix him with the White Wife in proportion as at firſt, and add the Spirit of Life,

as

as at first, and digest it till it pass the three colours, Black, White, and Red.

Thus doth our Author conclude his Erroneous Experiments also: *I never saw true work but one*, saith he. One he did, but it was after infinite Errours, and other work no Philosopher ever yet saw, which he briefly describes.

Remember Man the most Noble Creature, &c. that is Gold; It is an errour to write it, (Remember that Man is the most Noble Creature of Earthly Composition;) For Man is not of Earthly Composition, but Stones, Metals, and Clays, *&c.* are. Now because we seek the Noblest of Creatures of Earthly Composition, we must be so wise as to take it for our Principle: For as he saith else-where; *as Fire of burning the Principle is, so the Principle of Gilding is Gold I wis.* In this noblest Creature he saith, are the four Elements proportioned by nature, which makes it incombustible, for were any predominant, it would not abide; but as *Trevisan* saith, the Anatical proportioning the Elements in a metalline matter, is the very form of Gold: or that rather which gives it its form. He adds

adds a natural Mercuriality, which costeth right nought; that is a pure, sincere Mineral Water: without adulteration, not Artificial out of *Saturn*, *Jupiter*, &c. But natural not a dear *Mercury*: but that which is common and cheap. He adds one of his *Minera's* by Art is brought, that is our green *Lyon*, for with our first Menstrue, we Calcine only perfect bodies; but none which are unclean, except one, which is usually call'd by Philosophers the *Lyon-Green*, into this the clearness of the Sun, or of the Moon, secretly descends: that is, by this the Mercuriality, or profundity of the Sun and Moon are manifested by exuberation, but is hidden from sight a long time; till after putrefaction, it exuberates and appears openly, bleeding and changing colours, and at first being cloathed in a glorious Green: of which saith the Rosary, O happy Greenness, without which nothing can spring? This exuberate-*Mercury* is our hidden Stone, that is, Potentially, for when that appears; repugnant natures are tyed to Unity, that is our *Green-Lyon*, or *Minera*, or vegetable humidity, or Mercuriality

lity natural, which costeth right naught, or our first Menstrue, and the noblest Creature of Earthly composition, which is either the Sun, or Moon, but especially the Sun: In each of which the Mercuriality is invisible, and appears not to sight; but by effect, that is, in the quality of clearness, with Whiteness in one, and with redness in the other, these three being United, the *Mercury* of the Sun exuberates and appears at first green, then is the Eclipse near, and the Northern progress, the process after all this is short; this one thing putrifies, then wash him in his own broth, till he become White, then Ferment him wisely; there is the beginning, middle and end. *Glory be to God.*

FINIS.

These Books are Printed lately for William Cooper *at the* Pellican *in* Little-Britain, *London.*

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FINIS.

FINIS.

AN EXPOSITION UPON Sir GEORGE RIPLEY's VISION.

Written by
Æyrenæus Philalethes, ANGLUS,
COSMOPOLITA.



LONDON,
Printed for *William Cooper* at the *Pellican*
in *Little Britain*, MDCLXXVII.

AN EXPOSITION UPON SIR GEORGE RAILEY'S VISION

THE VISION OF Sr GEORGE RIPLEY, Canon of *Bridlington*, Unfolded.

WHen buſie at my Book I was upon a certain Night,
This Viſion *here expreſt appear'd unto my dimmed ſight:*
A Toad full Ruddy I ſaw, did drink the juice of Grapes ſo faſt,
Till over-charged with the broth, his Bowels all to braſt:
And after that, from poyſon'd Bulk he caſt his Venom fell,
For Grief and Pain whereof his Members all began to ſwell;
With drops of Poyſoned ſweat approaching thus his ſecret Den,
His Cave with blaſts of ſumous Air he all bewhited then:
And from the which in ſpace a Golden Humour did enſue,
Whoſe falling drops from high did ſtain the ſoyl with ruddy hue.

And when his Corps the force of vital breath
began to lack,
This dying Toad became forthwith like Coal
for colour Black:
Thus drowned in his proper veins of poy-
soned flood;
For term of Eighty days and Four he
rotting stood
By Tryal then this Venom to expel I did
desire;
For which I did commit his Carkass to a
gentle Fire:
Which done, a Wonder to the sight, but more
to be rehearst;
The Toad with Colours rare through every
side was pierc'd;
And White appear'd when all the sundry
hews were past:
Which after being tincted Ruddy, for ever-
more did last.
Then of the Venom handled thus a Medicine
I did make;
Which Venom kills, and saveth such a
Venom chance to take:
Glory be to him the granter of such se-
cret ways,
Dominion, and Honour both, with Wor
ship, and with Praise. *Amen.*

THE VISION OF Sr GEORGE RIPLEY, Canon of *Bridlington*, Unfolded.

THis Vision is a Parable rather or Enigm, which the Ancient Wise Philosophers have been wont to use often in setting out their secrets; this Liberty is granted to all men for to make use of Enigmatical expressions, to decipher that which is indeed mysterious. The Ancient *Egyptians* taught much by Hieroglyphicks, which way many Fathers of this Science have followed; but most especially they have made use of Mystical or Cabalistical descriptions; such is this. But to the thing in hand.

A Toad full ruddy I saw.—

HEre we have a Toad described, and in it the whole secret of Philosophers. The Toad is Gold; so called, because it is an Earthly Body, but most especially for the black stinking venenosity which this operation comes to in the first days of its preparation, before the whiteness appear; during the Rule of *Saturn*, therefore it is called the ruddy Toad.

To this Authors assent with one accord; when they say our stone is nothing else but Gold digested unto the highest degree, to which Nature and Art, can bring it; and again the first work, saith another Philosopher, is to sublime *Mercury*, and then into clean *Mercury* to put clean bodies: many witnesses I could bring, yea the whole current of writers run this way. And what if some subtle *Philosophers* seem to deny this, on purpose to deceive the unwary? We shall not make it our work to reconcile them; (though we might) for many of them wrote very enviously, on purpose to ensnare; all of them wrote mysteri-

mysteriously, as much as they could to darken the truth: and at the best none of them were but men, and described things according to their apprehensions in Philosophy, none of them wrote in every thing the naked truth; for then the Art would become so easie, that it would be contemned. But what needs words? we know the Truth, and we know by a secret Character, true Writers from Sophisters; and we need no Arguments being eye-witnesses our selves, and know that there is but one truth; nor but one path, even the beaten path in which all who ever have attained this Art have troden, nor can we be deceived our selves; nor would we deceive others.

Did drink the juice of Grapes.

THis Toad is said to drink the juice of Grapes according to the Philosopher, the body, saith he, is not nobler than Gold, nor yet the water more pretious than wine. This water they call sometimes *Aqua Ardens*, sometimes *Acetum Acerrimum*, but most commonly they call it their *Mercury*;

this denomination I shall not insist upon; but shall assure you that it only deciphers *Mercury*, even that *Mercury*, of which I writ in my little Latine Treatise, called Λίθος σοφίας χρυσοποιητικὸς or *Introitus apertus ad occlusum Regis palatium*; in that I discovered the whole Truth fully and nakedly, and if not too plainly, I am sure plain enough. I shall not here repeat; to that I remit the Reader.

This juice of Grapes this Toad is said to drink; that is not only in the gross Conjunction, which is an Impastation of the body, with the Water to the temper of *Dough* or *Leaven*, which the Water readily doth: such affinity there is between the Water and the Body; as the Philosopher saith, this Water is friendly and pleasant to the metals. But over, and besides the Water soaks Radically into our Body; being circulated upon it, according as the Philosopher saith, When its own sweat is returned to the Body, it perforates it marvellously. Thus the Body drinks in the Water, or Juice of Grapes, not so much then when they are first mingled: but most especially, when by de-

decoction it pierceth radically to the very profundity of it; and makes it to alter its Form; This is the Water which reareth the Bodies, and makes them no Bodies, but flying Spirits like a Smoak, Wind or Fume, as *Artephius* speaketh plentifully.

This operation is performed in a short while, in comparison of Subterraneal operations of Nature, which are done in a very long time; therefore it is that so many Philosophers say, that it is done in a very short time, and yet it is not without cause, that so many of the Philosophers have complained of the length of this decoction.

Therefore the same *Artephius* who had said, that this fire of the Water of our *Mercury*, doth that in a short time above ground, that Nature was in performing a 1000 years, doth in another place say, that the tincture doth not come out at once, but by little and little each day, and hour, till after a long time the decoction be compleat, according to the saying of the Philosopher: Boyl, boyl, and again boyl, and accompt not tedious our long decoction.

So

So fast.

SO then this expression here, that the Toad doth drink in the Juice of Grapes *so fast*, doth not imply but that this work must have the true time of Nature; which is indeed a long time, and so is every decoction at least: so they will seem to the Artist who attends the fire day by day, and yet must wait for the fruit with Patience, till the Heaven have showred down upon the Earth the former and latter Rain: yet be not out of heart, but attend until the compleatment, for then a large Harvest will abundantly recompence all thy toyl.

Till over-charged with the Broth, his Bowels all to brast.

IT follows in the Vision, that at length the Toad (over-charged with the broth) did burst asunder; This broth is the same which the fair *Medea* did prepare, and pour upon the two Serpents which did keep the Golden Apples, which grew in

the

the hidden Garden of the Virgins *Hesperides*.

For the Vinegre of the Philosophers being circulated upon the Body, doth engender a substance like unto bloudy Broth, and makes Colours of the Rainbow, to appear in the ascension and descension upon your *Lyon*, until the *Eagles* have at length devoured the *Lyon*, and all together being killed with the Carion of the Carcasses become a venemous Toad, creeping on the Earth, and a Crow swimming in the midst of the dead Sea.

The Juice of Grapes then, which is our *Mercury*, drawn from the Chameleon or Air of our Physical *Magnesia*, and *Chalybs* Magical, being circulated upon our true *Terra Lemnia*; after it is grosly mixed with it by Incorporation, and set to our fire to digest, doth still enter in and upon our Body, and searcheth the profoundity of it; and makes the occult to become manifest by continual ascension and descension: till all together become a Broth; which is a mean substance of dissevered qualities, between the Water and the Body,

Body, till at length the Body burst asunder and be reduced into a Powder, like to the Atoms of the Sun, black of the blackest and of a viscous matter.

And after that, from poysoned bulk he cast his venom fell.

THis Reduction of the Body, thus in this water ingenders so venomous a Nature, that truly in the whole World there is not a ranker Poyson, or stink, according as Philosophers witness: And therefore he is said to cast his fell venom from his poysoned bulk; in as much as the exhalations are compared to the Invenomed Fume of Dragons, as *Flamell* in his Summary hath such an Allusion. But the Philosopher (as he adds in his *Hieroglyphicks* of the two Dragons,) never feels his stink, unless he break his Vessels, but only he judgeth it by the colours proceeding from the rottenness of the Confections.

And indeed it is a wonder to consider, (which some Sons of Art are eye-witnesses of) that the fixed and most digested

Body

Body of Gold; should so rot and putrifie, as if it were a Carcass, which is done by the admirable Divine virtue of our dissolving Water, which no Money can purchase. All these operations, which are so enlarged by variety of expressions, center in one, which is killing the quick, and reviving the dead.

For grief and pain whereof his members all began to swell.

THis venemous fume of exhalations returning upon the Body, cause it to swell all over according to the saying of the Philosopher; The Body in this Water puffeth up, swelleth and putrifieth as a Grain of Corn, taking the nature living and vegetable, therefore for this cause this Water is in this sence called by the Philosophers their Leaven, for as Leaven causeth Past to swell, so this fermenteth the body, and causeth it to tumefie and puff up; it is also called venom, for as venom causeth swelling, so this Water by its reiteration unceassantly upon our body.

This

This operation is uncessant from the first incitation of the matter, even until compleat putrefaction; for the Toad doth always send forth his exhalations (being rather called the *Lyon*,) till he be over-come in part: and then when the Body begins a little to put on the Nature of the Water, and the Water of the Body, then it is compared to two Dragons, one winged, and the other without wings: and lastly when that stinking Earth appears, which *Hermes* calls his *Terra Foliata*, or Earth of Leaves, then it is most properly called the Toad of the Earth; from the first excitation, even to the last of this putrefaction: which exhalations are at the beginning for a time White, and afterwards become Yellowish, Blewish, and Blackish, (from the virulency of the matter) which exhalations hourly condensing, and ever and anon running down like little veins in drops, do enter the Body marvelously, and the more it is entred, the more it swells and puffs up, till at length it be compleatly putrefied.

With

With drops of poysoned sweat, approaching thus his secret Den.

THe following two Verses then are but a more Ample description of this work; of volatization which is an ascension, and descension, or circulation of the confections within the Glass. Which Glass here called the secret Den, is else-where called by the same Author, a little Glassen-tun, and is an ovall Vessel; of the purest White Glass, about the bigness of an ordinary Hen-Egg, in the which about the quantity of an ounce of 8 drachms of the confection, in all mixed is a convenient proportion to be set, which being Seal'd up with *Hermes* Seal, the Glass having a neck about 6 fingers high, or thereabouts, which being thin and narrow; is melted together Artificially, that no Spirits can get out, nor no Air can come in, in which respect it is named a secret Den.

Also it is called a secret Den, because of the secretness of Ashes or Sand, in which

which in a Philosophical Athanor it is set, the doores being firmly shut up, and a prospect left to look in by a Window, either to open a little, as much as is convenient sometimes, as occasion requires, or else with Glass put into it, to admit the view of the Artist; together with a light at hand to shew the colours.

His Cave with blasts of fumous Air, be all bewhited then.

WHich Glass, Nest, and Furnace being thus secretly ordered, the Artist must in the first place expect to be in Prison a long time, as *Bernard Trevisan* saith, for the Concave of this secret place, will be so bewhited with the fumes which ascend, that an Artist rules his work more by skill and reason, or the eye of the mind, then of the Body, for the Spirits arising like a smoak or Wind, sticketh to the Concave of the Glass, which is above the Sand or Ashes, and there by degrees, there grow drops which run down and moisten the Body below, and reduce as much as they can of

of the fixed, and so the Body by the Water, and the Water by the Body alter their colours.

And from the which in space a Golden Humour did ensue.

IN so much that at length, the whole Vessel will seem as though it were all over gilded with Gold, for the exhalations will be Yellow, which is a sign of true Copulation of our Man & Woman together, but before this Yellow, and with it there will be an obscuring of the White brightness of the Fume, with mixture of Colours, Dark, obscure and Blewish.

The space is not long, for all the several passages are conspicuous before 40 days; for in that space from these Colours, are demonstrating Signs of Corruption and Generation, which is given us by the biting, and fiery Nature of our pontick Waters, and the resistance of our Bodies; in which Fight the Body is over-come, and killed, and dying yields these Colours: which is a Sign that the Eagles now are getting the

Mastery, and that our Lyon hath also a little infected them with his Carcass, which they begin to prey upon. This Operation is by Ingenious Artists called Extraction of Natures, and Separation, for the Tincture begins now to be separated from the Body. Also Reduction to the first matter; which is Sperm or Seed, which by reason of its double Nature, is compared to two Dragons. I shall not enlarge in this Vision, but briefly unfold what is briefly laid down.

Whose falling drops from high did stain the soyl with ruddy hue.

THese colours of the *Mercury*, do affect the subsident fixed Body, with suitable colours and the Bodies from these exhalations, be Tincted with a ruddy colour, which *Flamel* expresseth to this purpose, that these two Natures, or Dragons do bite one another very cruelly; and never leave from the time they have seised one upon another; till by their slavering Venom, and mortal hurts, they be all of a gore bloud, and then being stewed

in

in their own Venom, are changed into a fifth Essence.

And when his Corps the force of vital breath began to lack.

BUt before the renovation of these Natures, they must in the first place pass through the Eclipse, both of the Sun and Moon and the darkness of Purgatory, which is the Gate of Blackness, and after that they shall be renovated with the light of Paradise.

This Allegorically is called Death, for as a man will resist violence, which intrencheth upon his life as long as he can, but if his Enemies are many and mighty, at length they grow too mighty for him, and he begins to fail both in strength and courage, and so Paleness, the Harbinger of Death, doth stand as it were on his lips, so our Body or Man the *Sun*, like a strong Champion, doth resist long, till he be wounded, and bleed as it were all over, and then dies, at whose death blackness doth begin to appear, as of old the Ravens were foretellers of Mans death ap-

proaching: for this Reiteration of Rotation of the Influences of the Heaven of it, together with Heat still drying up and soaking in the Moisture as fast as it falls, brings it at last naturally to die and corrupt, as any other thing doth.

And then the Corps begin to lack breath; that is, the Fumes begin to cease: for with oft ascending and descending the Spirits are somewhat fixed, and turned into Powder or Dust, and are now in the bottom of the Vessel, drawing fast to Putrefaction: Nor do they for a time ascend, but remain below.

Wherefore govern your Fire, that your Spirits be not so exalted, and climb so high that the Earth want them, and they return no more: For this Operation is, as *Morien* saith, a drawing out of Water from the Earth, and again a returning of the same to the Earth, so often and so long till the Earth putrefie.

This

This dying Toad became forthwith like Coal for colour black.

THis is the final end of the Combat, for herein in this Earth of Leaves all are reconciled, and final Peace is made; and now one Nature embraceth another, in no other form but in the form of a Powder impalpable, and in no other colour but black of the blackest.

From henceforth Natures are united, and boil and bubble together like melted Pitch, and change their forms one into another. Take heed therefore left instead of Powder Black of the Blackest, which is the Crows Bill, you have an unprofitable dry half red Precipitate, Orange-coloured, which is a certain sign of the Combustion of Flowers, or Vertue of the Vegetative Seed. On this very Rock I have stumbled, and do therefore warn you.

Thus drowned in his proper Veins of poysoned Flood.

IT appears by all that hath been said, and by the undoubted Testimony of all Philosophers who have been Eye-witnesses to this Truth, that the work is not so tedious, nor so chargeable, but that in the simple way of Nature the Mastery is to be attained: for when once the true body is Impasted with its true Leven, it doth calcine it self, and dissolve it self for the dissolution of the Body into a black and changeable coloured Water, which is the sign of egretion of the Tincture, is the Congelation of the Spirits into this lowest Period of Obscurity, which is this black Powder like unto Lamp-Black, this is the Complement of Eclipsation, which Contrition begins soon after the Colours, Yellowish, Blewish, *&c.*

For term of Eighty Days and Four he rotting stood.

THis Calcination begins with these Variations in Colour about the two and fortieth day, or fiftieth at the farthest, in a good Regimen: After which comes putrefying Corruption, like to the Scum of boiling bloody Broath or melted Pitch; but Blackness in part, *to wit, superficial,* begins about the fortieth day after the stirring up of the matter, in case of right Progress and Regimen of the Fire, or about the fiftieth at farthest. But this drowning of him in his own Poyson, and stewing him in his own Broath, is the intire Blackness and Cimmerian utter Darkness of compleat Rottenness, which according to the Author, is for the space of eighty four days. This time is not certainly agreed upon by Authors: But in this they all agree, they prescribe so long time until the Complement. One writes, *That this Blackest Black indures a long time, and is not destroyed in less than five months.* Another writes,

writes, *That the King when he enters into his Bath pulls off his Robe, and gives it to* Saturn, *from whom he receives a Black Shirt, which he keeps forty two days*: And indeed it is two and forty days before he put on this Black Shirt instead of his Golden Robe, that is, be destroyed as touching his Solary Qualities, and become instead of Fixt, Citrine, Terrene, and Solid, a Fugitive, Black, Spiritual, Watery, and Flegmatick Substance: But Putridness begins not till the first Forms be put off; for so long as the Body may be reduced into its former Nature, it is not yet well ground and imbibed; grind therefore and imbibe, till thou see the Bodies to become no Bodies, but a Fume and Wind, and then circulating for a season, thou shalt see them settle and putrifie.

Saturn then will hold the Earth, which is Occidental, Retentive and Autumnal, in the West; then proceed to the North, where *Mercury* holdeth the Water, where the Matter is Watery and Flegmatick, and it is Winter, and the North

expul-

expulsive. But they who divide the Operation into *Saturn*'s Rule, and after him succeeding *Jupiter*, ascribe to *Saturn* the whole of Putridness, and to *Jupiter* the time of variety of Colours. After *Jupiter*, who holds but twenty or two and twenty days, comes *Luna*, the third Person, bright and fair, and she holds twenty good days, sometimes two over and above: In this Computation it is good to count from the fortieth or fiftieth day of the first beginning of the Stone, to the fourteenth or sixteenth day of *Jupiter*'s Reign, wherein in the washing of *Leton* there is still Blackness, though mixed with variety of gay Colours, which amounteth to the sum of days allowed by the Author in Putrifaction, to wit, Eighty four days. Accounting intire Blackness, with *Augurellus*, after four times eleven days and nights, which make four and forty: Or, according to another Philosopher, which saith, *In the first Fifty Days there appears the True Crow, and after it in Threescore and Ten Dayes the White*

Dove;

Dove; and after in Fourscore and Ten Days the Tyrian Colour.

By Tryal then this Venom to expel I did desire;
For which I did commit his Carcass to a gentle Fire.

Which done, a Wonder to the sight, but more to be rehearst;
The Toad with Colours rare through every side was pierc'd.

And white appeared when all the sundry hews were past;
Which after being tincted, ruddy for ever more did last.

I Shall add my own Sentence: Mix thy two Natures well, and if thy matter be pure, both the Body, and the Water, and the internal Heat of thy Bath as it ought to be; and the external Fire gentle, and not violent; yet so that the Matter may circulate, the Spiritual

ritual Nature on the Corporal, in six and forty or fifty days expect the beginning of intire Blackness; and after six and fifty days more, or sixty, expect the Peacocks Tayl, and Colours of the Rainbow; and after two and twenty days more, or four and twenty, expect *Luna* perfect, the Whitest White, which will grow more and more glorious for the space of twenty days, or two and twenty at the most: After which, in a little more increased Fire, expect the Rule of *Venus* for the space of forty days, or two and forty; and after it the Rule of *Mars* two and forty days more; and after him the Rule of *Sol flavus* forty days, or two and forty: And then in a moment comes the Tyrian Colour, the sparkling Red, the fiery Vermilion, and Red Poppy of the Rock.

Then

Then of the Venom handled thus, a Medicine I did make,
Which Venom kills, and saveth such as Venom chance to take.

THus onely by Decoction these Natures are changed and altered so wonderfully to this blessed Tincture, which expelleth all Poyson, though it self were a deadly Poyson before the Preparation, yet after it is the Balsom of Nature, expelling all Diseases, and cutting them off as it were with one Hook, all that are accidental to Humane frail Body, which is wonderful.

Glory be to Him the Granter of such secret Ways,
Dominion and Honour both, with Worship and with Praise. Amen.

NOw GOD only is the Dispenser of these glorious Mysteries: I have been a true Witness of Nature unto thee, and I know that I write true,

true, and all Sons of Art shall by my Writings know that I am a Fellow-Heir with them of this Divine Skill. To the Ignorant I have wrote so plain as may be, and more I had written if the Creator of all things had given me larger Commission. Now to Him alone, as is due, be all Honour, and Power, and Glory, who made all things, and giveth knowledge to whom he listeth of his Servants, and conceals where he pleaseth: To Him be ascribed, as due is, all Service and Honour. And now, Brother, whoever enjoyeth this rare Blessing of God, improve all thy strength to do him service with it, for he is worthy of it, who hath created all things, and for whose sake they were and are created.

The End of Sir George Ripley's *Vision, Canon of* Bridlington.

M*Art. Birrius* hath published three Treatises of this Authors in Latin, (but without the Name *Philalethes*) in the last of which, entituled *Fons Chymicæ Philosophiæ*, was left out one whole Chapter, called *Porta Prima de Calcinatione Philosophica*, with some other defects mentioned by *Morhofius* in his Epistle *de Metallorum Transmutatione*, pag. 145. which Chapter I having by me, and finding a void Page or two like to pass in this Sheet, I thought it would neither be amiss, nor improper, nor unwelcome to the World, with this Piece of the same Author to publish it, for satisfaction to the Hermetical Students, and to prevent the loss thereof.

W. C. Bibliop.

Porta

Porta Prima.

De Calcinatione Philosophica.

CAlcinatio Lapidem nostrum purgat, calorem naturalem restituit, humoris nihil radicalis destruit, debitam Lapidi solutionem inducit; cautio est ut Philosophicè, non vulgariter fiat, Salibus aut Sulphure varie præparatis, &c. Quicunque itaque Calcinare cupiunt, tantisper ab hoc opere desistant usque quo nostram melius Calcinationem intelligant. Destruit siquidem Cornupera Calcinatio omnis, Lapidis humorem minuens, nos quoque calces omnes aridas reprobamus; humiditatem siquidem radicalem calcinando augemus, nullam minuimus. Nos vero in calcinando naturam naturæ (suæ) conjungimus; utpote simile simili gaudet, hoc siquis negavit Philosophi nomine dignus non erit, nec ullam unquam ex scriptis nostris (nam ea non intelligit) fructum percipiet. Natura itaque Naturam applices ut ratio postulat: omnia siquidem hoc a Natura habent, ut simile sibi generet simile. Ex Homine Homo, ex Leone Leo generatur, ita quidvis propria sua Natura primo Calcinatur. Hoc discas, & fructum inde percipere ne dubites.

Calces

Calces itaque ejusmodi facimus, eam albam, tum rubram, quæ non nisi scribis gradibus perficiuntur; cera ad instar fluida sunt, aliter reprobandæ; nec nisi ultimo perficiuntur, ut sine fuco tingunt. De pondere vero imprimis cavendum, utpote in quo hallucinari sit contingens: ni ergo operam perdas, & oleum, Calcinetur Corpus Mercurio ita subtili facto, in quo sit pars una qualitatis Solaris, bina Lunaris usque dum veram cera liquida instar simul fiant.

Augeat de in Solarem in Mercurio qualitatem ut sint quatuor ejus partes duæ Lunares; sit ad Trinitatis figuram opus inceptum. Tres partes corporis, tres spiritus, & ad unitatem complendam, pars una sit substantiæ spiritualis pluris substantiæ corporali. Raymundi Testimonio hoc comprobatur si quis ibi proportionem quæras idem nobis demonstravit Doctor. Bacon nos autem tres Spiritus partes ad unam Corporis accepit, multas noctes insomnes agebam: sed veram utrumque elige quem velis, modum.

MVSEVM BRITAN NICVM

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